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SURVEY OF HIGHER EDUCATION FOR THE UNITED LUTHERAN CHURCH IN AMERICA

VOLUME III

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SURVEY OF HIGHER EDUCATION FOR THE UNITED LUTHERAN CHURCH IN AMERICA

VOLUME III

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WITH THE COÖPERATION OF
OTHER MEMBERS OF THE STAFF
AND GRADUATE STUDENTS

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PART VII

WORK AMONG LUTHERAN STUDENTS AT NON-LUTHERAN INSTITUTIONS

This part of the survey is devoted entirely to a study of the work of the United Lutheran Church among Lutheran students at non-Lutheran institutions. Typical centers have been visited, student pastors have been consulted, and student opinion has been requested in an attempt to gather the facts concerning the existing conditions in this phase of the work of the Church. These facts are summarized in this section of the study and recommendations are offered concerning the program of the Church, its organization, and the conduct of the work.

CHAPTER I

PURPOSE, PLAN, AND PROCEDURE OF THE STUDY

It is generally recognized that the effectiveness of the educational policy of any church is dependent in no small way upon the type and extent of guidance which is provided for the sons and daughters of the church who are in attendance at institutions not under church control. The possibility of utilizing the educational facilities provided by tax-supported or independently endowed institutions and supplementing these opportunities with a vigorous, well-balanced religious program in these institutions is making a strong appeal to the churches. It was the desire to learn of the policies of the Lutheran Church in this regard that led to the inclusion of this section in the Lutheran survey.

The purpose of this study is fivefold:

1. To ascertain as nearly as possible the extent and character of Lutheran work for students at non-Lutheran institutions.
2. To discover the various types of Lutheran student work, the general program and its emphasis, the financial situation, and the equipment and personnel requirements maintained.
3. To study the Lutheran students who are in attendance at certain non-Lutheran universities.
4. To discover certain needs in this field which might be met in such a constructive way as to increase greatly the effectiveness of the student work.
5. To enable the Lutheran Church to see its religious education program as a whole, so that it might make its plans in the light of all needs and opportunities.

The means used in conducting this investigation were:

1. Personal interviews and correspondence with the Lutheran leaders who have been in touch with the history, development, and present status of the work for students.

2. Blanks sent to all the pastors who are working with students at non-Lutheran institutions.
3. Personal visits made to five student centers for a first-hand observation of what was being done and for a discussion of the work with the Lutheran pastor.
4. Blanks distributed among the Lutheran students at the various centers visited.
5. Official documents and publications.
6. Blanks sent to other denominational secretaries in charge of student work in order to discover the policies and activities of other churches.

In accordance with these plans a blank was sent to 141 student pastors whose names were supplied by the secretaries in charge of student work for the United Lutheran Church in America. Visits were made to certain centers, selected because they seemed to be typical and within easy reach of New York City. They were: (1) Philadelphia, with its many educational institutions; (2) Ithaca, New York, where Cornell University is located; (3) Indiana, Pennsylvania, where one of the Pennsylvania state teachers colleges is located; (4) State College, Pennsylvania, where the Pennsylvania State College is located; and (5) Chapel Hill, North Carolina, the site of the University of North Carolina. About twenty-eight hundred student blanks were distributed among the students at these institutions. Special blanks were sent to the eight denominational secretaries designated by the office of the Council of Church Boards of Education as being in charge of student work.

CHAPTER II

HISTORICAL STATEMENT

In order to appreciate the present status of student work carried on by the United Lutheran Church, it is necessary to know something of the beginnings of the movement. The present program must be judged in the light of the fact that the whole development has covered a period of only twenty years. Moreover, the active promotion of this type of work has come only within the last decade. The following historical statement covers briefly the development prior to the merger in 1918. Student work had been given no official recognition in the General Synod nor in the Synod of the South. Historical data for this period include, therefore, only the work carried on by the General Council.

Beginnings of Lutheran Student Work at The University of Wisconsin

The earliest student work in the Lutheran Church was that undertaken by the General Council at Madison, Wisconsin. In the Minutes of the Third Biennial Convention[1] of the United Lutheran Church the following statement concerning student work appears:

> Attention has been called to what seems to have been an inaccuracy in the report of the Board two years ago which was inadvertently made in reciting some of the early experiences in the University Student work in the Lutheran Church as originally conducted by the former General Council. For the sake of historical fairness and accuracy, the Board would herewith make the following statement which it regards as a correct statement of the beginning of this important Department of its work.
>
> It was in July, 1907, when the University Student Work in the Lutheran Church in this country began at Madison, Wisconsin, at which time the Board of Home Missions of the General Council, then under the administration of Rev. J. C. Kunzmann, D.D., General Secretary, located a pastor at the University of Wisconsin, with instructions to study the field and ascertain whether the Lutheran students there would welcome a pastor and

[1] *Minutes of the Third Biennial Convention of the United Lutheran Church, 1922*, p. 228.

Church that aimed to meet especially their religious needs. Through the efforts of Rev. W. K. Frick, D.D., of Milwaukee, and the District Field Missionary of the Home Mission Board, Rev. A. C. Anda, services had been conducted for several months, chiefly from the Chicago Theological Seminary.

This was made possible by the organization of a congregation of thirty-six members, composed of both students and townspeople. A call was extended by the congregation, in coöperation with the Home Mission Board, to Rev. Howard R. Gold to become pastor, and thus the first University Student Pastorate was established.

From this time a definite policy and program of work was developed and maintained without interruption. From this beginning it was extended to other universities. At the meeting of the General Council in Minneapolis, a few years later, a special committee was charged with the supervision and promotion of this department of work. Thus when the United Lutheran Church was organized, the program of activities and the funds of this committee were merged into the newly created Board of Education, members of this committee becoming members of the Board.

Since the merger, the work has been continued and greatly enlarged in scope, as the Department of Religious Work in State Universities of the Board of Education of the United Lutheran Church in America.

In the report of the president of the Synod given in the Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest [2] in the year 1909, we find the following reference to the importance of this type of work in which the establishment of a Committee on College and University Student Work is urged:

> The religious instruction which is imparted to our students in our state universities claims the attention of all Christian people, and to my mind calls for some action by this body. At the present time there are at least 3,000 students attending our state and non-Lutheran universities. The recent article by Mr. Bolce in the Cosmopolitan on "Blasting at the Rock of Ages" has brought the need of Christian instruction at the state universities before us in an impressive way. At the University of Wisconsin there are 600 Lutheran students and our loss among them is amazing. We lose to the other churches because they are well equipped, and to rationalism. To see our young people turn from the church altogether is a serious matter. It is pathetic to see them enter the atmosphere of these universities and lose their religious enthusiasm. The church has a splendid opportunity to win and retain these laymen who are bound to be future leaders. The universities are proud of the Scandinavian and German blood. Our young men and women are among the leaders in each department in the University of Wisconsin. The church can obtain recruits for the ministry at the State University. Brother Gold has persuaded three students from the

[2] *Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest in the Year 1909*, p. 19.

University of Wisconsin to enter the ministry and has a fourth one seriously thinking of it. At each of the state universities there should be a parish house and student-pastors who can give their whole time to such work. In view of the importance of this work, I would recommend that a standing committee on College and University Student Work be appointed at the time of appointment of the regular committees, and that this Committee make its first report to this convention Synod. This Committee to be composed of a pastor from each educational center and three lay delegates.

Another reference [3] gives the report of the Committee on College and University Student Work which was appointed at this meeting:

Your committee has had under consideration the question of Christian work among the Lutheran Students in State and non-Lutheran Universities and Colleges. They have made the conservative estimate based partly upon actual census that at least 2,500 Lutheran students are educated at the three centers: Madison (500); Minneapolis (1,000); and Fargo (1,000). There are at least 5,000 students in the various higher institutions of learning at Fargo and Moorehead. These students are bound to be leaders in secular and church activities if kept in touch with the church. Those three places, among many others, viz., Madison, Minneapolis, and Fargo, demand immediate attention. In order to take definite steps toward meeting the needs as they exist, the committee begs to submit the following recommendations and asks their adoption:

1. That a standing committee of at least six (6) members be appointed by the President of the Synod to have charge of this work.
2. That local committees be appointed to conduct the work at the points requiring attention.
3. That a sum of $100 be appropriated for the work at Madison and at Minneapolis, and $50 for the work at Fargo, provided an equal sum is raised by the local committee at each place.
4. That the standing committee appointed by the Synod endeavor to secure at least two Lutheran lecturers to appear at the above-mentioned centers under Lutheran auspices, during the coming school year.
5. That the following resolutions be adopted by Synod and sent to the General Council:

WHEREAS, upwards of 3,000 Lutheran Students are in attendance at the non-Lutheran and State Universities and Colleges of the United States and Canada, and

WHEREAS, no sympathetic and adequate effort is being made to provide them with Christian instruction and to keep alive their interest in the Church, and

WHEREAS, by this neglect the Lutheran Church is constantly suffering great loss in her membership and the influence of her educated youth, the coming leaders in the communities in which they reside,

[3] *Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest in the Year 1909*, p. 42.

The English Evangelical Lutheran Synod of the Northwest, hereby earnestly recommends that the General Council of the Evangelical Lutheran Church, at the convention to be held at Minneapolis, take definite steps toward a proper and adequate solution of the problems of Christian instruction at the state and non-Lutheran institutions of learning in the United States and Canada. . . .

On motion the report was received, considered item by item, and adopted in the above form.

On motion it was resolved that the standing committee to be appointed by the President be empowered to raise the funds and carry on the work.

The above report shows a thorough understanding of the issues involved as well as a determination to make the Church realize that it had neglected its responsibility for religious work among students. While this movement was being initiated in Wisconsin, a similar interest in student work was developing in Philadelphia.

Work in Philadelphia Begun in 1909

In 1909 a committee of Philadelphia laymen organized themselves to promote religious work among the Lutheran students at the University of Pennsylvania. A complimentary dinner was given; students were made to feel the interest of this group of men and assured of their readiness to help in every possible way. The dinner became an annual affair and one of the Lutheran students at the university was employed to locate all Lutheran students so that they might be included in the invitations. From 1909 to 1917 very little more than this was done in Philadelphia.

Dr. C. P. Harry became University pastor in Philadelphia in 1917 at the call of the Committee on University Work of the General Council. He was the first pastor of the Lutheran Church to give full time to university work. He was not responsible to any local congregation. He worked in and through the local churches in Philadelphia, principally the Church of the Holy Communion, and developed his own program at the University, working in coöperation with the campus religious forces.

The Beginning of Student Work in New York and New England

A committee on "Securing More Men for the Ministry" made the following report [4] to the New York and New England Synod in 1911. This marked the beginning of student work by this synod.

[4] *Minutes of the 10th Annual Convention New York and New England Synod, 1911*, pp. 36–37.

The Church is not in touch with young men at the great Universities. Not all our ministers can be trained at the church institutions. Every Lutheran Church near a University or College has a distinct duty to Lutheran students, and by exercising it may exert considerable influence upon the life of the Church. Wherever the size of the institutions warrants it, the Church at large should call a man especially endowed for the service of young men to devote his time to being a students' pastor. It is just to our Lutheran students, and necessary to our own welfare.

In view of all this we recommend the following action:

That a committee of three be appointed at this convention to investigate the matter of calling a students' pastor, and to report its findings at the next convention of Synod.

The following report was made one year later:[5]

At the last meeting of Synod in Christ Church, Brooklyn, it was resolved: "That a Committee of three be appointed at this convention to investigate the matter of calling a students' pastor, and to report its findings at the next convention of Synod." This was assigned to a committee, appointed in 1910, which after careful study and investigation begs leave to submit the following report:

. . . Statistics show that in the five great Universities of Cornell, Syracuse, Columbia, Yale, and Harvard, all in our field, there are 25,000 students. . . . Three out of four of our leading men of to-morrow are now at higher institutions of learning. One hundred and fifty of these men at Cornell University are Lutheran, forty at Syracuse, two hundred and fifty at Columbia.

The committee could get no figures from Yale or Harvard, but assumes they would be no less startling than those that were given. A conservative estimate of the number of Lutheran students at these five universities would place it at not less than 800. These men will be the leaders in the next generation. What is our Church doing to get the value of their increased usefulness?

All of these universities have college Christian Associations. How do they meet the men's needs? We find that they reach a bare average of 25 per cent of the total enrollment, or one student in four. These Associations arise out of the University life and strictly so. Their spirit is one of comradeship. Their secretary is a brother to the men. But when the students face questions and doubts and assaults upon their morals, they have no one to whom they may turn. . . . The church cares for its young men until they enter, and then whether they join the Christian Association or not, there is a break. Is it to be expected that these men will resume their work in the church after graduation, when they have none but a nominal connection with it during their college course? And if they do take part again, will they find themselves knowing its work, or in harmony with its life? It may be urged that these men should go to a church institution,

[5] *Minutes of the 11th Annual Convention New York and New England Synod, 1912*, pp. 30–31.

and it is deplored that they do not, but we are dealing now with the question of what is actually done, and not what ought to be done.

The Lutheran churches in the University towns cannot supply the need alone. Their pastors are rarely notified when Lutheran students come to the institutions, and even still more rarely in time to sustain their church life. The pastors are unable for want of time to look up the men as they come, and to interest them in the work. Many institutions are in towns where there is no Lutheran church at all, and, if the men are to be reached, it must be done from the outside.

Nor is it simply a question of building a Christian character, but of conservation of wasted forces. Lutheran students at the universities are an immense potential resource. To be conserved these men must retain a continuity of interest in the Lutheran church during their course, if they are to be worth anything to it afterwards. The church, too, must know the men at these centers and must make them feel its interest and coöperation in their problems. The man to do this is one who has a knowledge of and hearty sympathy with his church, a living interest in all its work, and a ready sympathy with the problems and aspirations of young men. This is the first step towards getting more men for the ministry; the development of power for our Mission and Educational Boards; and the guarantee of a still more efficient and effective laity.

This Synod has on its territory the greatest and best-known institutions in the country, where men increase their power of usefulness a hundredfold. So far no effort has been made to turn this power to the Church's use, though it could ill afford to waste it. To continue this course, in the opinion of the committee, is to set light by our faith, to neglect morals, and to waste great strength.

In view of this condition, carefully considered, and to meet our obligation to our Lutheran students, we recommend:

1. That the Executive Committee be empowered, upon nomination by the committee, to call a Students' Pastor, who shall take up the work among the Lutheran students of Cornell, Syracuse, Columbia, Yale and Harvard Universities, in connection with the local churches, and that the amount of the salary be determined by the Executive Committee.
2. That the Committee on "More Men for the Ministry" be continued to prosecute further the matters entrusted to it, and that in the dissemination of literature and information on this vital subject to expend a sum not exceeding $50.

Upon the acceptance of the above recommendations the committee wasted no time in launching the work, as is shown by this excerpt from the committee report in 1913:[6]

Following the action taken at the Boston Convention, the Executive Committee called the Rev. Samuel G. Trexler to become the Students'

[6] *Minutes of the 12th Annual Convention New York and New England Synod, 1913*, p. 23.

Pastor of the Synod. Pastor Trexler assumed his duties December 1, 1912, and from that very inception his work at the leading Universities of New York and New England seems to have been markedly successful. It is hoped that these activities, so auspiciously begun, will be continued without interruption. It is suggested that our pastors read his report to their congregations, solicit special contributions for this worthy object, and forward to the Students' Pastor the names of young men who attend the institutions which he visits. It is certain that we shall follow this new work with more than ordinary interest. Let us pray for its success.

These quotations from the committee's reports are given in order that the ideas and feelings which predominated at the beginning of this movement may be made clear. The report in 1912 constituted a call to action and the Lutherans of this synod responded.

Dr. Trexler traveled two years among the universities of New York and New England. He obtained a ready *entrée* into all the universities, but felt that the general plan failed because of its lack of continuity. Resident pastors seemed to him necessary to give continuity to the work; hence Cornell was selected for a concentrated effort. Rev. C. A. Ritchie and Rev. John Hassler visited Cornell while a permanent resident pastor was being secured. Dr. Edwin F. Keever assumed the responsibility in 1916 but resigned in 1917 when ordered overseas. At that time Rev. William M. Horn, pastor of the Church of the Advent, New York City, became the Lutheran Student Pastor at Cornell.

The movement to secure adequate equipment for the work at Cornell began in 1915 with the students asking for aid. In 1917 authority was granted the resident pastor to raise $6,000 for a house which would serve both as a home for the pastor and as a center for student activities. From this date the development was steady, and in 1922 the $145,000 church, which now so adequately houses the work, was completed.[7]

The Beginning of the Department of Women Students[8]

At a meeting of the Council of Women for Home Missions, December 1913, Miss Anna Senor, of the General Council, Pennsylvania Ministerium Society, was appointed on the Committee on Home Mission Interest in Schools and Colleges, including summer conferences. At this time interest was aroused in work among

[7] Trexler, S. G., *Crusaders of the Twentieth Century,* Chaps. IV and V. The Macmillan Company, New York, 1926.

[8] Data for this section furnished by Mrs. Charles L. Fry, Philadelphia, Pa.

college girls. In the meeting of the General Council Women's Missionary Society, in 1914, reports were received from Miss Anna Senor and Miss Flora Prince (of the General Synod Woman's Missionary Society) on their attendance at summer student conferences at Eagles Mere and Lake Geneva. Both urged the appointment of a secretary of mission interests in schools, colleges, and summer conferences.

The issue of *Lutheran Women's Work* for July 1917, of the General Synod Women's Missionary Society, contains a report by Miss Sara Van Gundy, in charge of the Student Branch of the Young People's Department. In this report it was stated that a movement to develop the religious life of college students and to train college women for Christian service had attained great importance within the last two years. It was reported that in the first year of this biennium, 1915-16, an interesting experiment in coöperation was made by the Executive Committee of the General Synod and the General Council, a secretary being appointed from each board to divide the work of attending college conferences, the boards to share the expense. Literature was prepared and distributed in colleges and state universities; data were secured by reply cards, furnished by a coöperative literature committee. With the aid of field secretaries, Miss Van Gundy and Miss Annette Kaehler attended most of the student conferences, except those on the Pacific Coast. The appointment of a student secretary to visit institutions was urged in order to learn to know Lutheran students, and to help them in making their choice of life work. Prior to this time, in September 1915, the General Council Women's Missionary Society had taken action recommending the appointment of a student secretary.

The Mission Worker for December 1917, gives a report by Miss Kaehler, Student Secretary, as follows:

> The past two years have seen steady increase in work. Work in colleges has been made possible by provision of funds by the Lutheran Women's League of Philadelphia. The work in colleges consisted of a two weeks' trip to six colleges in the south, through which 425 Lutheran students, and 800 students in all, were reached. Requests from other colleges for such visits were received. Recommendation was made to the Executive Committee of the Women's Missionary Society of the United Synod South, of the General Synod and of the United Norwegian Church that each body appoint two representatives to act as a Joint Committee on Student Work to consider plans and means of financing more intensive work.

On April 15, 1916, the Lutheran Women's League of Philadelphia was organized. It emphasized Lutheran student work from the beginning, and its activities had much influence in the final appointment of a secretary for Lutheran women students. The League received a request from the Board of Education of the United Lutheran Church in 1918 to coöperate with the Board in fostering contacts with Lutheran women students in Philadelphia and vicinity. A student committee was then appointed, and its work proved most valuable. Students in small groups were entertained informally in order that they might meet the student committee and other interested women. This plan was most successful. At the beginning of this work large student meetings were held, but in these the individual contacts between women and girls were not established and, consequently, the results were disappointing.

This Philadelphia program laid the foundation for the Department of Women Students of the Board of Education of the United Lutheran Church. When the three synods were merged in 1918, there was a definite effort to provide a plan for the promotion of student work in the non-Lutheran colleges and universities of the country. The organization of this work, as well as its plan and program of activities, is described in the next chapter.

CHAPTER III

ORGANIZATION

Student work in the United Lutheran Church is promoted, supervised, and directed through the Board of Education, through synodical committees appointed at the request of the Board and coöperating with it, through local congregational committees, and through student organizations. All of these various organizations are intimately related, and have developed coöperatively. Because all four often function at one particular center, the highest degree of coöperation must be maintained.

The Work of the Board of Education

Before the merger of 1918, student work was officially promoted in only one of the three general Lutheran bodies which formed the United Lutheran Church. The work had developed to such an extent in the General Council, however, that it was to be expected that some provision for continued growth throughout the whole church would be made in the newly constituted Board of Education. At the first meeting of this board held in Washington, D. C., December 17, 1918, the following resolutions were adopted:

Resolved: that student work in non-Lutheran institutions be continued by this Board, and that a secretary at a salary of $2,600 per annum, office and traveling expenses to be allowed, be sought by the Executive Committee to organize and extend this work, and nominated by the committee to the Board for election as soon as possible.

Resolved: that in view of the need of secretarial service among women in educational institutions we direct the Executive Committee to seek, and secure if possible, the coöperation of the Women's Missionary Society looking to the employment of a woman secretary for the work.

These two actions mark the beginning of the work of the United Lutheran Church for its students in non-Lutheran institutions, and it is significant that these resolutions were passed at

the first meeting of the new Board of Education. Authority for the same may be found in Article VIII, Section I, of the Constitution of the Board of Education which deals with "Duties, Powers, and Functions of the Board." This reads in part:

It shall have authority to appoint pastors and other agencies for the prosecution of religious work among students.

At this same first meeting the Board, in planning for its annual budget, named four causes worthy of support, two of which were work in non-Lutheran institutions and work among women students in Lutheran and non-Lutheran institutions. It also voted a definite salary to the student pastor at the University of Pennsylvania of $2,100 and $300 for expenses. It also approved the plan of the Luther Memorial Church at Madison, Wisconsin, to raise $50,000 for equipment necessary for the maintenance of student work.

The interest in work among students which was in evidence at the first meeting of the new Board has continued. At the meeting of the Executive Committee in Harrisburg on February 11, 1919, the chairman reported that he had conferred with the Women's Missionary Society and that it had taken action as follows:

Resolved: That when the Board of Education of the United Lutheran Church is ready to take up Student Secretary Work, this Society assume the support of a woman secretary.

In view of this report it was voted:

that we hereby elect Miss Mary E. Markley as secretary of the Board for work among women students, subject to the ratification of the Board of Education, to assume the work at the earliest possible date, and that the Executive Board of the Women's Missionary Society be advised of this action.

In this step there was a combination of educational and missionary interests. For the first time in any Protestant denomination a woman representative of a Board of Education combined in one office this double approach to students. Action was also taken to secure another secretary for work among students. It was voted that:

the Rev. Paul H. Krauss be elected as a secretary of this Board with a special view of work among Lutheran students at non-Lutheran institutions of learning.

At the meeting of the Board of Education at the Church of the Advent in New York City on May 7 and 8, 1919, the actions of the Executive Committee in selecting secretaries to do work among students were approved. This gave an initial organization to the student work of the Lutheran Church which may be said, therefore, to have been begun on a national scale in the fall of 1919.

The by-laws of the Board of Education were adopted at a meeting held in Harrisburg, Pennsylvania, September 16, 1919. Article III deals with "Secretaries," and reads in part as follows:

> There shall be a General or Executive Secretary and, at least the following Departmental Secretaries; namely, First, Institutions; Second, Recruiting for the Ministry; Third, Lutheran Students in non-Lutheran Institutions; Fourth, Women Students.

Article IV sets forth the "Duties of Secretaries."

> *Secretary for Lutheran Students in Non-Lutheran Institutions.*—This secretary shall organize and conduct the work of ministering to Lutheran students who may be in attendance in non-Lutheran institutions, especially State Universities; he shall assist in conserving their religious life and loyalty to the church; he shall coöperate with local agencies in sympathetic service to these students; and he shall do his utmost to secure from this large Lutheran resource recruits for the ministry and other forms of Christian service.
>
> *Secretary for Women Students.*—This secretary shall give her attention to the religious interests of the women students in both Lutheran and non-Lutheran institutions; she shall coöperate with pastors and congregations in having young women of the church attend the institutions of higher education of the Church; she shall coöperate with the Foreign, Home, and Inner-Mission agencies of the Church in assuring and training workers in their fields, and she shall represent the Board by such visitations of congregations, schools, conferences and assemblies as may be deemed wise.
>
> The work of each secretary shall be subject always to the direction of the Board or its Executive Committee. All secretaries of the Board shall be advisory members of the Board and the Executive Committee.

Article V outlines "Standing Committees." It reads in part:

> There shall be a standing committee, consisting of five members, for each of the following Departments: Institutions, Recruiting for the Ministry, University Students, Women Students, and Literature. Each Departmental Secretary shall counsel especially with the Standing Committee for his Department.

The Board of Education has continued practically the same organization up to the present time. An assistant secretary for women students has been added to the staff. This action was

taken at the semiannual meeting of the Board in Washington, D. C., December 7, 1920. The Committee on Women's Work made the following recommendation:

It is recommended that an Assistant Secretary for women students be employed on part time until the end of this scholastic year at the rate of $500 a year, and that we welcome the financial assistance to this end proffered by the Missionary Society of the Synod of New York and New England through its student work committee. This assistant shall be under the direction of the Secretary for Women Students.[1]

It was voted: that Miss Mathilde Peper be elected to the position of assistant to Miss Markley in women's student work.[2]

This assistant secretaryship proved a permanent arrangement and the missionary societies of the New York and New England Synod and the Ministerium of Pennsylvania are contributing $1,000 a year toward the salary.

The University Department

The Rev. Paul H. Krauss, the first secretary of the University Department, resigned in the fall of 1920, and Rev. C. P. Harry assumed the secretaryship the following spring. At the meeting of the Board of Education on May 2, 1922, the following action was taken in order that the new secretary might speedily get in touch with the conditions throughout the whole country:

That the Board endorse the plan of the University Secretary to divide the field into a number of regions, or districts, to be supervised by regional secretaries, the regions and the secretaries to be determined by the University Secretary from time to time as the best interests of the work may demand, the regional secretaries to report to the University Secretary.[3]

These regional secretaries functioned for a period of two years, at the end of which time the secretary felt that there was no longer need for this type of work.

One can obtain only a very general conception of the actual work of the Board from the statement of duties contained in the by-laws. In an official statement of policy adopted by the Board of Education,[4] however, we find the following:

The entire United Lutheran Church has recognized its responsibility for Lutheran students, and through the Board of Education is prepared to

[1] *Minutes of the Semiannual Meeting of the Board of Education, December 7, 1920*, p. 78.
[2] *Ibid.*, p. 82.
[3] *Minutes of the Meeting of the Board of Education, May 2, 1922*, p. 159.
[4] *Ibid.*, p. 294.

render assistance to synods and congregations in discharging their responsibilities to the students in their territory.

In the light of this general principle the secretary is carrying out the following program:

1. Contact is maintained with the pastors in 141 student centers, scattered from coast to coast, and attempts are made to give them vision, techniques, and inspiration for work with the Lutheran students within the bounds of their parishes. This is done partly through literature and pamphlets prepared by the department dealing with the problems and methods of work; partly through personal letters which deal with the specific problems of a particular center; and partly by personal visits so that guidance can be given on the basis of direct observation of the situation. As an indication of the extent of the program we find that the secretary visited 68 institutions from December 1, 1926 to December 1, 1927, and traveled 31,470 miles in making this round of institutions and in attending conferences. At this rate it would take more than two years for the secretary to visit all the centers where there are Lutheran students. In the light of this fact literature and letters gain added significance, since fully 50 per cent of the student centers can be reached only in this way during any given year.

2. During the present year $17,820 has been distributed among the various centers in such a way as to give the greatest stimulation to student work, and at the same time to conserve the program already in existence. In order to do this the secretary must be familiar with the needs of local fields and with the financial resources available in these fields. Local churches and pastors are assisted in drawing up a budget for student work, and in planning ways and means to meet that budget.

3. Various training and inspirational conferences are called and directed for student workers. Such conferences greatly facilitate the general work of supervision, for in them the principles and procedures of student work may be set forth to a large group with greater economy of time than is possible through the use of the personal interview. From December 1, 1926 to December 1, 1927 the secretary attended 73 sessions of various conventions in which contacts were made with the workers in the field. To these may be added 107 other meetings with student groups and committees in which attention was given to student

problems. Such conferences are of inestimable value, not only because of the contacts of pastors and students with the secretary, but also because of the information and inspiration which come from the relations of pastors with pastors and students with students as they face common problems.

4. In measuring and testing the effectiveness of the work reports dealing entirely with objective data are gathered. As time goes on other means of measurement should be devised which would enable the secretary to ascertain more definitely the character of the work which is being done. On the bases of the reports and measurements the secretary determines his program of supervision and support. Other questions might be added to these report blanks, but the blank must not be burdensome if replies are to be received in large numbers. These blanks make clear the theory upon which the pastors are proceeding, but do not indicate accurately the amount of time the pastors give to students.

5. While it is true that the secretary is concerned chiefly with the administrative problems growing out of the work of the various centers, attempts are also made to establish as many personal contacts with students as possible. For the year December 1, 1926 to December 1, 1927, the secretary reported 384 interviews with students. The Department of Recruiting of the Board of Education is primarily responsible for personal work with men students, but the University Department is also concerned with this feature of the work.

The Department of Women Students

The Department of Women Students has a program similar to that of the University Department:

1. The two secretaries use the threefold approach to the various student centers: literature, personal letters, and visits. During the year from December 1, 1926 to December 1, 1927, they visited 126 institutions and student groups. Sixteen of these were Lutheran and 110 were non-Lutheran colleges and universities. Through the help of an assistant who is not burdened with administrative responsibilities this record was possible, for the assistant made 78 of the 126 visits. About 10 per cent of the Department's time is given to Lutheran colleges; the rest to the large number of Lutheran women enrolled in non-Lutheran institutions.

2. The Department of Women Students has very little money to distribute. Two hundred dollars was divided in 1927–28 among various centers to aid in the entertainment of students, not more than $25 going to any one pastor.

3. This department participates in conferences of student workers. It also arranges for representation of the Lutheran Church at the various general student conferences during the summer. Students occasionally serve as the official representatives of the Church.

4. The department is also faced with the same problem of measuring and testing in order to work out its program of supervision more scientifically. There is need of careful coöperation at this point, lest there be duplication with the University Department.

Since the Department of Women Students has fewer administrative duties than the University Department, the secretaries carry on more personal work. Their responsibility to the Women's Missionary Society for recruiting necessitates personal touch with students. They meet the students in groups and individually. So thorough is this part of their program that 80 per cent of all the women who are reported as interested in church work are personally known by one or the other of the secretaries. This department is unique among denominations in that it combines both the educational and the missionary approach to students, representing the Board of Education and the Women's Missionary Society.

The Department of Women Students has its office in the Lutheran Headquarters Building at 39 East 35th Street, New York City, where there is adequate provision for caring for the interests of the work. The secretary of the University Department has his office at his home in Norristown, Pennsylvania, where the physical facilities are adequate. Since the work of these two departments is so closely paralleled, however, it would seem essential to have the offices adjoining each other in order that duplication of effort may be avoided and a coördinated and more uniformly aggressive program carried on throughout the country. An arrangement which would bring these offices to one building would add to the efficiency of the work of the Board.

Synodical Committees

The official policy of the Church concerning the coöperation of synods in student work is set forth as follows: "The Synod, of which the congregation is a part, is responsible for assisting the congregations in ministering to the students in the community." [5]

Many of the synods in recognition of this responsibility have appointed committees on student work. The activities of these committees vary greatly with the synod. In the New York and New England Synod there is a history of active work with such tangible achievements as the building of the $145,000 church at Cornell University. In other synods the committee is indifferent and inactive.

This committee may be general in character and authorized to promote student work in all the non-Lutheran institutions within the bounds of the synod. It may have specific responsibility in relation to only one university center. Its duties are usually as follows:

1. To assist the local church in securing the best man for the student work, supplementing, if necessary, the salary beyond that which the local church is able to pay.

2. To coöperate with the university churches in securing adequate and suitable equipment with which to carry on the student program. This may mean remodeling, building an addition, or erecting an entirely new church. Since the student church must minister to members of many churches throughout the synod, it is not inconsistent for the churches of the synod to assist in providing necessary facilities.

3. To give counsel and assistance in developing the program for students. Financial help is important, but insistence on the part of the synod that the program at the University center be made all that it should be will prove an added stimulus to progress. It is not necessary for the synod to suggest how the work should be done, but it should be able to formulate objectives and demand a program which gives promise of realizing those ends.

4. To educate the people of the synod to the importance of student work. The committee becomes enlightened in studying the whole program and should educate the church to see that it depends for its progress upon the educated leadership which

[5] *Minutes of the Meeting of the Board of Education, 1924*, p. 294.

it can train and hold. This committee can do much to lead the membership of the churches to appreciate the significance of a work which deals with approximately 87 per cent of its oncoming college-trained constituency.

5. To develop, if necessary, student work where there is practically none now. The previous duties have been stated in terms of coöperation, but the committee may face the obligation of initiation. Where the pastor and the local congregation are indifferent, this committee should be the church's agency in arousing them to action.

The synod committees face quite a problem in the matter of coöperation. Often several synods, as well as the national organization, are involved in helping one particular center. For instance, six different synods have committees which are coöperating with the local church at State College, Pennsylvania, in the raising of $100,000 for a new church. Such overlapping and interrelationship as exists in some districts, especially in Pennsylvania, may sooner or later demand either some definition of areas of responsibility or some other division of duty, which will bring about more effective synodical relationships to student work.

The Local Organizations

The following expression of policy for the conduct of student work puts the burden upon the local church:

> The primary agent in ministering to students is the congregation.
>
> We do not seek primarily to render students pastoral service, but to relate them to the life of the local congregation.
>
> The pastor must have the coöperation of the members of the congregation in receiving students from sister congregations into the fellowship of their worship, their work and their families.
>
> The primary responsibility for Lutheran students in any community rests upon the Lutheran congregation or congregations in the community.[6]

In the local church the organization for student work consists usually of a committee which coöperates with the pastor in sending out a welcoming letter to each of the Lutheran students in the fall, in arranging a student reception of some kind, and in making such special arrangements as are necessary for the promotion of the student program. The actual work of this committee depends upon the policy and vision of the pastor. In some centers the committee under the leadership of the pastor is very active and important, while in others it hardly functions at all.

[6] *Minutes of the Meeting of the Board of Education, May 6, 1924*, p. 294.

The work at Philadelphia does not center in a church. The type of local organization for student work there is quite different from that in other places. The committee is called "The Lutheran Student Work Committee of Philadelphia," and is a self-constituted and self-perpetuating group responsible only to itself. Half of the members are laymen and half are clergymen with indeterminate terms of office. Vacancies are filled as they occur, by the group itself. Three of the Committee are trustees of "the home of the Lutheran pastor for students" located at 231 South 39th Street, Philadelphia. The home was purchased jointly by the Ministerium of Pennsylvania, which paid two-thirds of the purchase price, and the East Pennsylvania Synod, which supplied the other third. Two of these trustees are elected by the former body and one by the latter. These trustees automatically become members of the Committee.

Such a committee as this might be more influential if it were a body representing officially the various interests involved. For instance, in addition to the trustees, the Ministerium of Pennsylvania and the East Pennsylvania Synod might each elect three ministers and three laymen to serve on the committee, the Lutheran Ministerial Association of Philadelphia might elect three of their number, and the alumni might be organized to elect three Lutheran graduates to represent them, while the committee as a whole might have the power to choose a few members at large. Such an organization might have a more effective approach by virtue of its representative character as well as through the publicity which would come from the various elections and reports.

Foundations have been organized by the Lutherans at the University of North Dakota located at University, North Dakota, and at the Iowa State Teachers College, located at Cedar Falls, Iowa. In both instances these foundations were formed in order to furnish an inter-synodical organization through which several interested synods might work. The special object at both centers was to secure property for a student center located more favorably than any of the existing Lutheran churches, and at the same time to be free from synodical entanglements and prejudices. The effort at the University of North Dakota has met with such feeble response that it is on the point of being abandoned. The one at Iowa State Teachers College seems to be making little progress. Both of these projects have faced all the prejudices of a union

effort, and it would appear that Lutheranism in these centers is hardly ready for such a pooling of forces. In the centers where the United Lutheran Church does not face the possibilities of synodical complications it has not felt the need of a foundation. Since other denominations, however, have found this type of organization of great value, experiments in its use should be made at several centers.

Not only is such an organization as this possible for a metropolitan area such as Philadelphia, but it might be used in any center where the number of students justified such an effort. Organizations similar to this are called "Wesley Foundations" in the Methodist Church, "Francis Wayland Foundations" in the Baptist Church, "Westminster Foundations" in the Presbyterian Church. "Luther Foundations" might prove a very helpful type of organization in promoting student work in the United Lutheran Church.

Where the student program is centered in a local church, representatives of the Council of the Church should be members of the foundation, but the appeal to the synods and to the Church as a whole would be made in the name of the foundation, and not in the name of the local church. This would save the local church from the embarrassment of making an appeal for what some might interpret as its own local needs. Moreover, this representative organization could go before the Church with requests which would gain greater consideration than would those of a local church. Between the foundation and the local church there should exist of necessity the closest coöperation in meeting the needs of the students. This would serve as a real stimulus to local activity and initiative, for the local church would be under the close observation of this representative board.

The Student Organization

The students themselves should be organized to develop the student program to its highest effectiveness and to coöperate with the local church in securing adequate equipment and support for the work. In a pamphlet prepared by the University Department, entitled *What to Do,* it is recommended: first, that a "Lutheran Student Council" be formed where there are fewer than 20 Lutheran students, thus constituting an inner circle or executive committee to carry out the program of work; second,

that a "Lutheran Student Association" be organized where there are more than 20 students, and a sample constitution accompanies the recommendation; third, that in a city where there are several higher institutions of learning a "City Lutheran Student Association" be effected with representatives from the various individual associations and councils in the city in order that each may have the inspiration of the work which is going on in all of the other organizations.

The work of these local councils and associations is indicated by the committees which the constitution suggests, and the program which it sets forth. Four committees are named: executive, membership, meetings, and finance. The program calls for worship, study, service, socials, and participation in conferences. Instead of four standing committees the Association at the University of Pennsylvania has ten, as follows: social service, deputation, religious education, missions, international student house, conferences, commuters, publicity, graduate, and faculty. Each association is expected to meet the needs of the student group and to have a sufficient number of committees to do the work.

It is important to note that modern educational theory calls for a democratic procedure in student programs. What the students do for themselves is of more significance than what is done for them. That pastor is most successful who secures the greatest activity on the part of the students. His leadership consists in getting them to work, and in helping them to think through their problems and the technique of their program.

The Lutheran students of the country are organized into "The Lutheran Student Association of America." This organization includes all Lutheran students at both Lutheran and non-Lutheran institutions. It has student officers and five advisers who work with them. The constitution and purposes of this organization are printed in a little pamphlet, *The Lutheran Student Association of Amercia—What It Is and What It Does.* Its purposes include the following:

1. To promote the following program among Lutheran students on every campus:
   a. To worship together on the Lord's Day, partake of the Holy Communion during the school year, and be faithful in daily private devotions.
   b. To study the Bible and Missions together during the school year.

c. To serve in the local congregation, in all organizations promoting Christianity on the campus, in community welfare, and to contribute to some fund for the general work of the church.

d. To meet for social purposes and for the consideration of common problems.

e. To send representatives to an annual conference of Lutheran students and to contribute toward the expenses of the Lutheran Student Association of America.

2. To provide every means and facility whereby Lutheran students of America may consider and act upon their common problems in the service of Jesus Christ in conformity with the common faith of the Lutheran Church in America.

Special objectives are set up from time to time which unite the Lutheran students in a common enterprise. In 1927–28 the students attempted to raise $25,000 for the Lutheran Theological Seminary in Russia. Additional objectives are: to continue the support of the India Scholarship amounting to $120; to conserve and cultivate the alumni interests, and to enlist subscribers to a fund for the support of an executive secretary for the Lutheran Student Association of America.

The value and possibilities of such a student association are great. It is distressing to note that only eighteen centers of the eighty reporting made contributions to this association, and that the eighteen gave only $684 altogether. The other sixty-two centers will miss much of inspiration and training if they do not participate in this national movement.

This discussion of organization shows clearly the central place of the local church in student work. Primary responsibility rests with it. The Board of Education which is limited as to the funds available for distribution to student churches seems to find its chief function in guidance, supervision, and inspiration. The synods, with a few exceptions, are at the present time not recognizing their financial obligations to student work. The relationships between synods and university churches might be strengthened by some new type of organization, such as a foundation, and this would probably add to the strength of the student program. The students have not been used as they might be in the work of general promotion; but the organizations are existent, and tactful leadership can make them powerful factors in securing adequate equipment and support, as well as in aggressive campus programs.

CHAPTER IV

LOCATION AND TYPES OF STUDENT WORK

The secretaries of the Board of Education furnished for this study the names of 141 pastors who were located in student centers. These centers constituted the field for investigation. The geographical distribution of the entire list of pastors is as follows:

California	4	New Jersey	1
Colorado	1	New Mexico	1
Connecticut	3	New York	14
Georgia	1	North Carolina	6
Idaho	1	North Dakota	1
Illinois	9	Ohio	12
Indiana	2	Pennsylvania	26
Iowa	9	South Carolina	6
Kansas	4	Tennessee	3
Kentucky	1	Virginia	4
Maryland	4	Washington	2
Massachusetts	1	West Virginia	3
Michigan	6	Wisconsin	10
Minnesota	3	Wyoming	1
Nebraska	1	District of Columbia	1

Blanks were sent to the 141 pastors; of these 98 responded. Eighteen of these responses were discarded for the following reasons: five of the replies came from men who had recently moved from university centers; four of them supplied no data because all the Lutheran students lived at home and attended local churches; two others came from pastors who reported that they were too busy with their local parishes to attempt student work; while seven stated that the Lutheran students were too few in number to constitute a nucleus for student work. Eighty replies were tabulated.

It may be inferred that few of the forty-three pastors who made no reply are giving serious attention to students, although Madison, Wisconsin, is one of the centers not reporting, and there has been a strong program there from the very beginning of student work. In thirty-four institutions located at some one of

the centers from which no report was received, according to the secretary's records there are reported 1,706 Lutheran students in attendance. This indicates the significance even of the centers which did not report and which are, therefore, not included in this survey. The survey covers student work reported by eighty individuals at seventy-eight non-Lutheran college and university centers in twenty-two different states as follows:

California	3	North Carolina	5
Illinois	6	North Dakota	1
Indiana	1	Ohio	7
Iowa	6	Pennsylvania	16
Kansas	2	South Carolina	4
Maryland	3	Tennessee	1
Massachusetts	1	Virginia	2
Michigan	4	Washington	1
Minnesota	1	West Virginia	3
New Jersey	1	Wisconsin	2
New York	7	Wyoming	1

Two pastors in Minneapolis and two in Columbia, South Carolina, reported, which accounts for the discrepancy of 2 between the number of pastors reporting and the number of centers upon which reports were made.

It is interesting to note that the institutions served by the eighty pastors reporting number in all 160, and are of the following types: 50 are tax supported; 30 are under the control of various denominations; 28 are independently endowed institutions; and 52 are special types of institutions.

General Types of Work

The rapid growth in the enrollment of students at the universities and colleges of this country has created new problems and obligations for the various churches. In 1890, (according to the United States Bureau of Education Bulletin No. 28), 657 institutions reported a total attendance of 156,449 students; while in 1923–24, (according to Bulletin No. 45), 913 institutions reported 726,124 students. In less than twenty-five years the number of students in higher educational institutions has increased 355 per cent. Most of these students have church affiliations, as is shown by a survey conducted by the General Board of Education of the Presbyterian Church. This survey shows that in eighty state universities in 1921, out of 152,461 students enrolled, 130,486

expressed a religious affiliation. Of the 21,975 who failed to give any information, some probably omitted the question through oversight. This indicates clearly, however, that 85 per cent of the students attending the state universities have some religious connection which should be maintained and strengthened if the churches wish to avail themselves of their potential leadership. It is interesting to note that in this survey 6,859 Lutheran students were reported in those eighty state universities in 1921.

Each denomination is feeling more and more keenly the responsibility which rests upon it to care adequately for the religious life of its students in all colleges and universities. Gradual acceptance of this challenge has given rise to three emphases in the various centers studied: worship, pastoral care, and educational courses. Along with these we find two other interests which are sufficiently stressed to warrant mention: recruiting for Christian service, and training for lay leadership in the church. These emphases are not mutually exclusive. In fact, all might well be developed at one center. The question might be raised whether any center were adequately organized which did not offer to students the opportunities developing from all five emphases.

It seems almost impossible to differentiate clearly the various types of student work on a functional basis. It seems easier to make distinctions along the lines of activities and organization. Such an analysis reveals three main types: the student pastor with a pulpit, the student pastor without a pulpit, and professors in the field of religion supported by church funds. Sub-classifications are indicated under these general heads which may add to the clarity of this division.

Type I—The Student Pastor With a Pulpit.—The preaching pastor is by far the most common type. Regardless of any theories which may exist, the necessities of the situation have thrown the responsibilities of student work upon the pastors of local churches. There is no doubt a tendency to rationalize the situation, and to build up arguments for a condition which already exists; but experience has not been wanting to justify the continuance of this prevalent type of work. Open-minded experimentation, however, must continue if the best ultimate solution is to be found. This type may be subdivided into three classes according to the extent to which pastoral care accompanies it.

Class A—The student pastor who is a minister of a community church which tends to monopolize his time to such an extent that students' problems, activities, and training receive little attention: This individual probably works on the theory that opportunity for worship is the main contribution which his church can offer. He includes in his constituency the students of his denomination who are enrolled in a university located within the bounds of his parish, but they are treated as guests and have no feeling of responsibility for the work of the church. The students are cordially received at the church services, called upon by the pastor, who also writes to them, and are invited to one or more church receptions, all with the principal purpose of securing attendance at worship. This principle of work is supported by the sacramentarian point of view that attendance and participation in worship have a peculiar potency *per se* in the lives of the students, and that other problems will tend to solve themselves if regularity of worship is maintained.

In many cases this limitation of student work largely to affording opportunity for worship is a matter not of theory but of necessity. The pastor cannot shift the load of local parish details in order to give his time to the students. His reputation, his very livelihood, depends upon his success, not with the students, but with the regular congregation. Consequently, he does his parish work first, and then if there is any time left he gives that to the students. Usually there is little or no time left.

To meet this problem an effort is being made in some denominations to lift some of the pastor's burden of pure detail work, much of which a secretary could do, in order to free part of his time for student contacts. An assistant pastor is sometimes provided to accomplish the same end. Such solutions proceed on the theory that the mature, experienced pastor is the one to meet the students and deal with their problems.

Class B—The student pastor who as minister of the community church gives more than ten per cent of his time to students: There is no sharp line of distinction between Classes A and B, and 10 per cent is taken as an arbitrary point, the validity of which varies with the number of students and other local factors. In this class, however, fall those ministers who believe that pastoral care is essential to an efficient student work. In some way they find time to call upon students in their rooms or meet them in the

study. They see to it that a well organized student association is bearing its full share of the responsibility of an aggressive student program. They secure from the students as much participation in the church's activities as possible. They are friends and advisers of students.

The percentage of time given to students should depend upon the local situation. Ten per cent would seem to be the minimum, but some in this group give as high as 50 per cent. This is made possible by virtue of assistance in matters of detail and in some cases by the fact that the local membership is neither large nor exacting.

Class C—The student pastor who is pastor of a student church: This type differs from the one preceding in that there is a small local constituency, and the students constitute the active, responsible membership of the church. In it they are not guests, for the church is their church, and they man its council, its committees, and its service activities. Worship bulks large in the program of such a church, and a beautiful auditorium is considered an essential; but in the democratic procedure pastoral care, recruiting, and the training of lay leaders are also emphasized, since the time of the pastor is not taken up with the heavy duties of a normal parish.

This class of student work must be financed in large part, at least in the beginning, from the outside. Funds for this purpose might be obtained from a board of education, or from some regional organization of the church, or be raised by the energy of the pastor who has a plan and is able to present it effectively to others. Such student churches as these will always be rare, for national and regional church organizations are not in position to help many centers in any large way. Men who can build such institutions by the strength of their own personalities and who have sufficient financial backing to obtain a real start are relatively few in number.

Type II—The Student Pastor Who Has No Regular Pulpit.— Such a worker is employed for the express purpose of giving the students pastoral care, and this is of necessity the primary emphasis of his work. This does not mean that he is indifferent to the importance of worship, nor that he does not attempt in every way possible to secure attendance at the regular services, but the

influence of his life on the students is that of personal, counseling ministry which is generally summed up under the head of pastoral care. Three classifications may be made.

Class A—The student pastor who ministers to the students of his denomination in one or more institutions and works in connection with one or more churches in the community: Such work is necessary in those centers where the size of the church prevents the regular pastor from assuming additional work in connection with the students. Student consultation and coöperation in the planning and execution of a student program take large periods of time which the pastor of a large church is not able to give. In order to meet the needs of the student group a special student pastor is called into the field. His preaching, therefore, is occasional only, but he seeks to bring the students into the closest relations with the local church or churches. He organizes their religious and social activities, calls upon them in their rooms, meets them in personal conference, and becomes their leader, counselor, and friend. Such a pastor utilizes the facilities of the local church, in which he may also have his office. In some cases this office may be in a special student center or in the Christian Association building. The home of such a pastor may become a most important center of friendly ministry, for there he entertains the students as individuals and in groups and forms those contacts which open up to him the greatest possibilities of service.

Class B—The interdenominational student pastor: This work is the same as that of a regular student pastor, described above, except that one pastor serves students and churches of different denominations. Several denominations by joint action unite in calling a pastor who serves all of their students. Such a plan is effective, where the number of students is small. It is at the same time economical. It promotes goodwill among the various denominations, and gives the churches a united effort in approaching the problems of the campus. The denominational interests, however, are conserved; the students are related to the local churches, when such are available, or are led in a denominational program, which informs them about their church and enlists them in some form of service in its behalf.

Class C—The visiting pastor: Another alternative, where there is no local church and where the number of students is too small

to warrant a full-time student pastor, is that of the visiting pastor. Under this plan a pastor from a neighboring city spends some regular period of time visiting the students and helping them in organizing their denominational group. It is an occasional contact which may have some value, but it lacks the continuity which Class B offers. On the other hand, it maintains the strictly denominational emphasis.

Type III—Professors in the Field of Religion Supported by Church Funds.—This type differs radically from the two preceding in that the worship and pastoral emphases are replaced by an educational program. The fundamental approach to students is through curricular classes in the field of religious thought and activity for which credit is granted by the university. Many tax-supported institutions are accepting credit for high grade instruction carried on under church auspices. This type includes four general classes.

Class A—The denominational Bible chair or coöperating denominational schools of religion: This varies from a very simple program, where one man is employed by his denomination to do religious teaching, to a rather pretentious school where several are teaching, and where the various denominational schools cooperate in securing full credit recognition by the university for this work.

The Disciples of Christ pioneered in the School of Religion movement. In 1896 they founded a Bible chair at Columbia, Missouri, so that the students of the University of Missouri might have the opportunity of taking courses in the field of religion. In 1906 academic credit was given for the courses, and the name was changed to the Bible College of Missouri. In 1914 a plan was adopted whereby the college would progressively become an interdenominational institution. At the present time the four full-time professors represent the Disciples, Presbyterian, and Congregational churches. The property is valued at $75,000, and the endowment in 1925 amounted to $193,000. The number of students enrolled increased from 170 in 1914 to 512 in 1923–24. It is the policy of the Disciples to extend this type of work as conditions make it possible.[1]

At the University of Illinois the Wesley Foundation of the

[1] Data in this section from *Religion in the Universities,* edited by David R. Porter.

Methodist Episcopal Church, the Illinois Disciples Foundation, and Columbia Foundation of the Catholic Church are all offering courses in religion which are accredited by the University. The courses are announced in a single bulletin, but the schools are financed and run independently. These schools are operated under strict conditions and standards set up by the Board of Trustees of the University, and courses may be offered by any denomination which meets the requirements.

Class B—An affiliated denominational college: In this day when the cost of college education has risen to such heights, many denominational institutions with a small endowment are faced with the impossibility of securing adequate funds to offer a complete and well-balanced curriculum. Such institutions were founded for a religious purpose. The chair of Bible was the first consideration in most of them. There is some measure of opportunity now open to such poorly endowed colleges for moving near a great tax-supported institution, to continue there the teaching of religion in the finest and best way possible, leaving to the university the problem of providing the general education for modern life.

One of the best examples of this procedure is found in North Dakota. Wesley College moved itself to the edge of the campus of the state university, and there reached more Methodist students than could possibly have been reached on the old basis of individual existence. Not only does it now offer a variety of courses in the field of religion, but dormitory facilities are provided so that the students may live under the helpful influences of the church.

Class C—The official integration of the school of religion with a department of the university: This rather unique arrangement exists in its best form at the University of Oklahoma, where a Department of Religious Education is a part of the University's School of Education. The instructors meet the academic requirements of the University, and receive their salary checks through the bursar, but the money is actually furnished by the national church boards of education. The churches nominate men to teach in the department, but the University elects them. While this system has some advantages, it seems a dangerous policy for both the church and the state, for one may at any time interfere with the prerogatives of the other.

Class D—The interdenominational school of religion: This type has grown up in response to many forces. There is a demand in university circles to seek the fundamentals of religion, and not to emphasize denominational differences. Church coöperation in such an enterprise commends itself widely. Then again it is difficult for one denomination to finance a school of religion. If the school begins on a denominational basis only a few denominations can afford to supply teachers, and therefore many smaller groups which would like to have a part in such a movement are eliminated.

There are many types and varieties of interdenominational schools. One of the newest and one which gives promise of permanency and leadership is the one at Iowa City in connection with the University of Iowa. Its underlying principles and objectives are set forth in its official bulletin as follows:[2]

The plan is based on the following assumptions:

1. Religion is fundamental in any vital program of character education and hence should be given a place in the curriculum of any school.
2. The responsibility for the development of religious education in a tax-supported institution should be shared by church and state.
3. The teaching of religion in a state university should be organized so as to eliminate the possibility of adverse criticism with reference to the "use of state funds."
4. All the religious groups should be invited to participate without partiality and without sacrifice of religious conviction.

The plan attempts to achieve the following objectives:

1. The providing of courses that will help students gain a wholesome view of religion and increase their interest and efficiency in religious activities.
2. The providing of graduate courses and advanced degrees for those desiring to qualify for the highest leadership.
3. The creating of an expectancy for men and women to choose religious callings and to begin their preparation for such work.
4. Assisting the churches and synagogues of Iowa in their approach to their own students by making it possible for the Catholics, the Jews, and the Protestants to maintain professorships at the university.
5. Combining the scholarly ideals of the university and the religious ideals of the church so as to produce an atmosphere conducive to intelligent faith.

[2] *University of Iowa Service Bulletin,* August 27, 1927, p. 2.

The present staff of the school consists of an administrative director, a Catholic professor, a Jewish professor, and a Protestant professor. Eighteen courses are being offered of which ten are primarily undergraduate courses in the Bible, two are primarily undergraduate courses in Christian ethics, one a Biblical seminar for both graduates and undergraduates, two courses for graduates in comparative religion, and two courses in the history of religion for graduates.

A board of trustees directs the school. These were elected by denominational representatives (including Catholics and Jews) and represent the clergy, the laity, and the University. There is no attempt to reduce the religious interpretation to a common level. On the contrary the purpose seems to be to teach religion in its highest terms as conceived by each individual or group. The rights of the minorities are as fully protected as the rights of the majorities. The plan has been formally approved by the State Board of Education.

An interesting experiment is being carried on in connection with Ohio University at Athens, Ohio. There the Baptists, Congregationalists, Disciples, Methodists, and Presbyterians coöperate in the support of the student pastorate at Ohio University. The man employed, however, is not only a pastor to the students of these various denominations, but he is also the head of a school of religion. He, himself, teaches two courses, but he secures the services of several faculty men to give special courses also. It is doubtful if one man can do well both the pastoral and educational work on such a large scale.

The University of Texas is very liberal in granting credit for courses in religion. There are, apparently, no academic requirements for the instructors, and the courses are given by the student pastors. These have formed an Association of Instructors, and coöperation is secured through that body. There has been no effort, apparently, to build up an interdenominational point of view, and the courses of the various pastors cover practically the same ground. The school of religion movement has made great progress in a few years and promises still further development.

Distribution as to Type of Lutheran Student Work

Since the various types of church work at universities have been discussed in the preceding pages, it remains here only to distribute

the Lutheran student workers as nearly as possible according to type. This is neither an easy nor an accurate proceeding, for there are many different elements in the various local situations. It does provide, however, some basis for understanding the status of the work as it exists at the present time.

Type I—The Student Pastor With a Pulpit.—Under Type I fall seventy-three student pastors who have pulpits and are responsible for church organizations. These may be distributed under the three sub-heads which are described in the preceding section.

Class A—Of the eighty reporting, forty-one student pastors stated that they gave less than 10 per cent of their time to students. Ten did not answer this question, but it seems safe to assume that they were devoting a very small portion of their working hours to students, a deduction which can readily be made from a study of their blanks. Adding these ten to the forty-one, we have a total of fifty-one, or 64 per cent, which may be included in this class. This failure to give time to students may be explained in many cases by the small number of students reported. The distribution of students among these fifty-one centers is as follows:

Over 500	1
300 to 499	3
100 to 299	7
50 to 99	10
25 to 49	16
Under 25	14

It is doubtful, however, whether even in those thirty centers having less than fifty students, adequate work for students can be done in the small portion of time given to them. Especially is this true if it is felt necessary to have more of a student program than the services of worship. The twenty-one centers reporting more than fifty students should certainly receive more than 2 or 3 per cent of a pastor's time.

Class B—Twenty-one student pastors, as ministers of community churches, give 10 per cent or more of their time to student work. Such a line of differentiation between classes is, of course, purely arbitrary; but those giving more than 10 per cent of their time to students probably think of the program in larger

terms than those of mere worship. The extent of pastoral care and training for leadership in the various centers of this class varies greatly, as is shown by the distribution of the twenty-one centers according to the percentage of the pastor's time given to students.

Percentage of Time Given to Students	Frequency
50%	4
30	1
25	2
20	3
15	1
10	10

It would seem likely that with from 25 to 50 per cent of their time devoted to students the pastors of this group could carry on a well rounded program with the approval and coöperation of the local congregations.

It is significant that of the eighty centers reporting in the survey seventy-two fall in these first two classes. These seventy-two centers represent 90 per cent of all student centers in the United Lutheran Church from which data were received.

Class C—Only one student pastor with a pulpit is giving all his time to students. Such an arrangement could exist only where students constitute practically the entire membership of the church. This situation exists in the Lutheran Church at Ithaca, New York, where Cornell University is located. Through the support of the New York and New England Synod student work was started at Cornell, and as the work prospered the synod backed the enthusiasm of the students with sufficient money to build a $145,000 church plant. Practically the entire constituency is made up of university people, and the church is rendering a valuable service to the Lutherans of the University.

Type II—The Student Pastor Who Has No Regular Pulpit.—This type deals with student pastors who do not have regular preaching responsibility, but are free to give time to the student program. Three classes may be clearly differentiated under this general head.

Class A—Five student pastors, giving half or more of their time to Lutheran students, were included among the eighty centers reporting. These are in the metropolitan centers of Phila-

delphia, Boston, New York, Chicago, and Minneapolis. In the last three cities named the pastors are serving Lutheran students in a number of institutions, although each is connected with one specific church. In the other two centers the pastors work with and relate their students to a number of churches.

Class B—The Lutheran Church is not coöperating at any center in the employment of an interdenominational student pastor who is giving all of his time to students of various denominations. Some churches are thoroughly committed to such a policy under certain conditions. It might be well for the Lutheran Church to study the results of this class of work.

At Minneapolis the United Lutheran Church student work is officially in the hands of the pastor of the Augustana Synod Church, and effective coöperation exists between these two Lutheran bodies. The Augustana Synod makes a contribution to the work of the University Department, and a large portion of this amount is used in paying the salary of this student worker in Minneapolis. The strength of the program there is the personal work which this pastor carries on with students. This scheme of cooperation might be duplicated in other centers and extended to other denominations.

Class C—Among the eighty centers reporting there are two visiting student pastors. One is at Chapel Hill, North Carolina, where the University of North Carolina is located, and the other is at Clemson College, Clemson, South Carolina. The former is visited by the Lutheran pastor of Durham, North Carolina, who gives to the students there one day each week. The Lutheran students at Clemson are visited by a professor from Newberry College, Newberry, South Carolina, who devotes two days each month to this work.

Type III—Professors in the Field of Religion Supported by Church Funds.—The Lutheran Church at the present time seems to have little interest in Schools of Religion. In regard to only one situation has the Board of Education taken any action. It was decided:

> To ask permission of the Executive Board of the United Lutheran Church to participate in the project of a coöperative School of Religion in connection with the University of Iowa.[3]

[3] *Minutes of the Board of Education, May 5, 1927,* p. 536.

Whether this meager response to such a movement is the result of policy or practical considerations is not clear, but the whole subject deserves very careful study on the part of the Executive Board and the Board of Education. Such questions as these need answering: Is the church now doing all it should do for its students by providing worship and pastoral care? Do the Lutheran students need courses in the field of religion which will compare in quality with other campus courses? Would such courses develop a more vital and aggressive faith, and pave the way for a more productive recruiting program? Are such courses helpful in meeting tendencies which the church may consider dangerous on the various campuses of the country? These and other questions should be faced in the consideration of this third type of work.

In this connection it is worthy of note that only sixteen students of four hundred fifty-six answering the student blank were taking academic courses in the field of religion. This is not wholly explained by an absence of courses, for some were available to most of the students. For instance, at the University of Pennsylvania twelve courses in religion are offered, but only one Lutheran student of the one hundred thirty-eight replying was enrolled in any one of them. Why are not more students taking such courses? Are they not of the right type? Is the Lutheran program indifferent to these opportunities? The returns do not show the reasons for this failure to take advantage of these courses.

Summary

The distribution by types of Lutheran student work at various universities is given below:

Types	Frequencies
I. Student pastors with pulpits	
A. Student pastors giving less than 10% of their time to students	51
B. Student pastors giving more than 10% of their time to students	21
C. Student pastors giving all of their time to students	1
Total frequencies of Type I	73
II. Student pastors without pulpits	
A. Student pastors giving half or more of their time to Lutheran students	5

B. Interdenominational student pastors giving all of their time to students, partly Lutheran 0
C. Visiting student pastors 2

Total frequencies of Type II 7

III. Professors in the field of religion supported by church funds

A. The denominational schools of religion 0
B. The interdenominational schools of religion 0

Total frequencies of Type III 0
Total frequencies of All Types 80

CHAPTER V

FINANCE

The problem of finance does not take primary place in student work as it does in a great many educational and religious enterprises. This is because personality is so fundamental to the whole program, and also because large sums of money are ordinarily not required. What support the student work requires it needs very badly, but compared with the needs of educational and religious institutions the requirements are small.

The chief difference is found in the fact that student work usually centers in an already established institution, the local church. It is merely another function included in its program. Exceptions to this may be seen in three types of work: first, in metropolitan centers where a student pastor coöperates with a number of churches and maintains a headquarters apart from the church; second, in those college centers where there is at the present time no Lutheran Church; and third, in that type which emphasizes courses in religion as well as regular church programs. This does not mean that these three types of work necessarily require more money—in fact they might require less; but it does mean that whatever is done is financed as a separate undertaking from the local church.

The financial assistance given to student churches is of three types: first, supplements to salaries in order that the best pastors may be secured for student work without necessitating unwarranted financial sacrifice on the part of the local church; second, expense money for student programs, in order that local churches without necessary funds may arrange socials, carry on a modern religious education program, send out personal letters to students, and do the printing and advertising which is essential in some centers; third, funds for equipment, an item which may cover any outlay from a church plant and a parsonage to blackboards and song books. In addition to these three types of financial as-

sistance there are at least two other projects which call for support. Funds are required to pay the salary of a visiting pastor to a field where there is no Lutheran work (although this might be included under type one above), and also the salary of a teacher of religion either entirely in the employ of the Lutheran Church or in the employ of evangelical denominations.

The primary sources of income for student work are four in number: first, the Board of Education; second, the synodical organization; third, the local church; fourth, the students. It is rather interesting that seven of the eight denominational secretaries in charge of student work in their respective churches, who responded to the blank sent to them, ranked these four sources as of primary importance. In rating which was of first importance three of the seven checked the local congregation, two the regional body of the church, one the denomination as a whole, and one the students. Five of the seven secretaries named all four before they gave place to any other source. Other sources of support are alumni, parents, individual churches, and friends. Of these the alumni present the largest possibilities, although some student centers receive help from these other sources. With this analysis in mind, the actual figures for the support of Lutheran student work are presented in detail in the paragraphs under the next heading.

The University Department and the Department of Women Students

During the year 1927–28 the following distribution of money was made by the University Department. Fourteen centers of student work received both salary supplements and expense money, totaling $13,300 as shown in Table 278.

The total amount distributed for salary supplements was $12,490; the total amount distributed for expenses was $8,830; grand total, $21,320. These figures are obtained by additions of the proper items to be found in Tables 278, 279, and 280. Of this amount $3,500 was contributed by the New York and New England Synod to the work of the Boston area, and therefore the actual amount of Board funds distributed was $17,820. It will be noted that thirty-four different centers received assistance; six receiving salary supplements only, fourteen receiving expense money only, and fourteen receiving amounts for both purposes.

TABLE 278

SALARY SUPPLEMENTS AND EXPENSE MONEY GIVEN BY UNIVERSITY DEPARTMENT OF THE LUTHERAN CHURCH TO FOURTEEN CENTERS

CENTERS OF WORK	SALARY SUPPLEMENT	EXPENSES	TOTAL
University of Colorado	$ 300	$ 100	$ 400
University of Illinois	500	300	900
Club room	--	100	
University of Iowa	300	200	500
University of Kansas	200	200	400
University of Michigan	100	500	600
University of Minnesota	800	200	1,000
Boston, Massachusetts, area	3,000	1,000	5,500
Rent	--	1,500	
University of Nebraska	500	400	900
University of North Carolina	200	100	300
Ohio State University	100	400	500
Pennsylvania State College	200	600	800
University of South Carolina	400	100	500
Virginia Polytechnic Institute	100	100	200
University of Washington	400	400	800
Total	$7,100	$6,200	$13,300

TABLE 279

CENTERS RECEIVING SALARY SUPPLEMENTS ONLY

CENTER	ITEM	AMOUNT
University of California	Salary of part-time worker	$ 500
Kansas State Agricultural College	Salary supplement	300
New York City Area	Salary, one-half of assistant at Advent Church	1,000
University of Pennsylvania	Salary	3,000
State Normal School, West Chester, Pa.	Salary supplement	500
Clemson Agricultural College	Part salary of visiting pastor	90
Total		$5,390

TABLE 280

CENTERS RECEIVING EXPENSE MONEY ONLY

CENTER	ITEM	AMOUNT
Purdue University	Expenses	$ 200
Northwestern University	Expenses	500
University of Chicago (Chiefly for woman secretary)	Expenses	800
State Teachers College, Macomb, Illinois	Expenses	50
State Teachers College, Cedar Falls, Iowa	Expenses	100
Michigan State College of Agriculture	Expenses	100
North Carolina State College of Agriculture	Expenses	200
State Normal College, Bowling Green, Ohio	Expenses	180
University of Oregon	Expenses	100
Oregon Agricultural College, and Oregon Normal School	Expenses	100
Lafayette College	Expenses	50
West Virginia University	Expenses	100
University of Wisconsin	Expenses	100
University of Wyoming	Expenses	50
Total		$2,630

Of the eighty pastors reporting, twenty-eight reported funds from the Board of Education. Amounts range from $12.50 to $2,750 as follows:

3 received $1,000 or more
9 received from $500 to $999
4 received from $250 to $499
12 received less than $250

The total amount reported by the twenty-eight was $13,916.50. The University Department has also at its disposal $6,200 for administration as follows: salary $3,750, office $600, travel $1,500, printing $300, and miscellaneous $50. A special fund of $1,200 is handled by the secretary, covering $500 for conferences and speakers, $200 for special assistance, and $500 to be used at his discretion.

The total amount of the budget for the University Department is: for administration $6,200, for local assistance $17,820, for special fund $1,200, grand total $25,220. Such figures as these seem small in view of the importance and extent of the student work. The task of caring for the religious development of approximately 87 per cent of all Lutheran students in colleges con-

stitutes a heavy responsibility. The Board of Education receives 8.75 per cent of the national budget of the United Lutheran Church. In the year 1926 this amounted on paper to $175,000, but only $124,168.37 was actually received. This sum was divided among the various departments of the Board, and the University Department received about one-fifth of the total. This division is made partly on the basis of requests, but since these requests must anticipate conditions during two or three years, it is almost impossible to be specific and complete. In the 1928 convention the budgets for the years 1930 and 1931 will be determined.

Adequate help on a national scale is hindered by the fact that the United Lutheran Church is not committed to centralized control, but rather to a policy of decentralized control. It prefers synodical and localized control, and assumes the financial responsibility which such choice involves. Comparisons with what other denominations are spending are interesting, but are so involved with consideration of relative numbers and wealth that no attempt has been made to set up standards therefrom. Seven denominational secretaries supplied data and these denominations were dispensing aid to university churches and centers from their board treasuries as shown in Table 281.

The significant fact in this table is the amount invested by the churches in personnel to the apparent disregard of expenses. In only one instance among other denominations is this principle not followed. The policy in the Lutheran Church is apparently different but not actually so. The items listed as expense allotments are essentially investments in personnel, for they are given to free the regular pastor from details of parish administration so that he may be more of a friend and counselor to students.

It is quite evident in the case of the first two denominations listed that their policy is to pay the full salary of a student pastor who is brought into a university center to supplement the work of the regular pastor of the local church. The Lutheran Church attempts to place the responsibility for student work on the resident pastor, whose salary may be supplemented in order to secure the best possible man. Attempts are also made to provide secretarial help to assist him in student work, so that routine matters may not consume his time.

TABLE 281

COMPARISON OF LUTHERAN DISBURSEMENTS WITH THOSE OF SIX OTHER DENOMINATIONS

ITEM	TOTAL		AVERAGE
No. 1. For salaries at 36 centers	$90,000		$2,500
For expenses at 6 centers	7,000	97,000	1,166
No. 2. For salaries at 46 centers	83,000		1,804
For expenses at 5 centers	3,000	86,000	600
No. 3. For salaries	55,000		
For expenses	0	55,000	
No. 4. For salaries at 26 centers	13,383		515
For expenses	0	13,383	
No. 5. For salaries	0		
For expenses at 20 centers	3,000	3,000	150
No. 6. For salaries	0		
For expenses	0	0	
No. 7. LUTHERAN disbursements for salaries at 20 centers	12,490		625
LUTHERAN disbursements for expenses at 28 centers	8,830		315
		$21,320	

Administrative budgets of the various denominations may also be compared. Reports on this item are as follows:

1. $17,534 (two part-time assistants)
2. $ 9,500 (no assistant)
3. Too involved to determine
4. Too involved to determine
5. $12,500 (one assistant)
6. Lutheran—$6,200 (no assistant)

This item of administration cannot be considered wholly an overhead item. In a sense it is the very heart and soul of the whole program. The most capable administrative secretary should be kept in the office, so that his vision, his methods, his enthusiasm, his spirituality may penetrate the entire student field. The success of the movement depends upon the strength of his leader-

ship. With this point of view the administrative allowance seems too small to hold the gifted individual who directs this work.

In totaling the amount spent for student work through the national organization of the Lutheran Church the budget of the Department of Women Students must also be included. It amounts to $9,900, and is divided as follows: secretary's salary $3,500, part-time assistant's salary $1,600, office $2,100, travel $2,000, printing $200, and contingency $500.

The Women's Missionary Society gives $2,000 of this amount toward the support of this department, which carries on its own missionary program with college girls. In addition, $1,000 is received from the Women's Missionary Societies of the New York and New England Synod and the Ministerium of Pennsylvania toward the support of the assistant secretary. This leaves a total amount of $6,600 which comes directly from the budget of the Board of Education. It is well to keep in mind that the women secretaries do not travel on clerical rates, and therefore the travel expenses are of necessity higher in comparison with the amount spent by ordained secretaries. The $500 contingency item is used in many different ways: $200 was distributed in 1927–28 to pastors for the entertainment of students, not more than $25 being given to any one pastor. The expenses of summer conferences and of the work in centers where there are no local pastors require the balance of the contingency fund.

By adding the budget of the University Department and the budget of the Department of Women Students the total expenditure of the national organization for student work is secured, which is as follows:

For administration	$15,600
For local assistance	18,020
Special funds	1,500
Total	$35,120

Financial Help from Synods

It has not been possible to secure the financial statements of the various synods throughout the country and a complete statement of the support which these organizations have given the student work in non-Lutheran institutions. Reports from eighty pastors are available and contain the following information:

Ten of these eighty pastors reported help from synods. One received $3,600; another received $2,600; three received help in amounts between $1,000 and $2,000; and five received help in amounts less than $1,000. The total amount received by the ten centers was $12,526. To this sum may be added a special gift of $11,500 from the New York and New England Synod which went to Cornell as a payment on the new church. This was not, however, a regular contribution.

Of the eighty pastors reporting, only thirteen reported salary supplements from all sources and only four of these received salary funds from synods. The salaries of the pastors at Philadelphia, Cornell, and Boston, totaling $9,600, are paid with funds from the following sources: at Philadelphia, $3,000 from the University Department; at Cornell, $3,600 from the New York and New England Synod; at Boston $3,000 ($2,000 from the University Department, and $1,000 from the New York and New England Synod). Ten other pastors report supplements; eight to the total amount of $2,100 from the University Department, one in the amount of $300 from a synod, and one to the extent of $200 by a synod and $1,500 by a local organization.

Since these reports cover most of the important centers of student work they disclose a rather serious weakness. Of the eighty, only ten are receiving synodical appropriations for student work. The synods, in accordance with the policy of the Board of Education, should be heavy givers and enthusiastic supporters of the student program, yet there is revealed a widespread neglect of this important work. One remedy would seem to lie in the development of an appreciation by the synods of the actual situation through the efforts of the Board of Education, and through the influence of interested pastors and laymen within the various synods.

Financing by the Student Churches

The contributions which student churches make to student work are very difficult to estimate. The presence of students usually increases the current expenses of the churches. More equipment must be purchased and a more frequent use of the church requires more heat, more janitor service, and more electricity. The students tend to raise the standards for preacher and choir, with an inevitable increase in the demands on the budget. When

reporting contributions to student work the average church does not include such items as these yet they constitute a real outlay.

Of the seventy-eight centers reporting, only twenty-two stated that churches had made contributions to student work: one congregation was reported as giving $3,320; two gave $500 each; four gave between $250 and $499 each; four gave between $100 and $249 each; and eleven others contributed less than $100 each. Total gifts by the twenty-two churches amounted to $6,556.

These figures give no idea of what student work is costing the churches. None of them, so far as objective evidence shows, includes the cost of the time which the pastor himself gives to the students. If the pastor is giving one-fifth of his time to students, then one-fifth of his salary should be charged against student work. In figuring actual costs, the amount of money which the churches are putting into the student program should be increased by such charges. If this were done the figures of this particular section would be quite different.

If the policy of the church in general is to throw the responsibility for student work upon the local congregations, and if they assume that the burden of expense must be borne by them, then the church in general should not expect them to respond to missionary appeals and other projects of the church in the same proportion as other churches which have no extra burden of local expense.

Student Contributions

Student giving is becoming an important factor in the support of student religious work. Last year the students contributed a total of $12,755.65, of which $10,274.47 went toward current expenses in local churches. The tendency at the present time to make students bear a larger portion of the cost of their education would suggest that they might also be expected to share increasingly in the cost of their religious training. In only a few places do pastors consider significant the gifts which come from students. Practically no attention has been given to the amounts which come from them into the collection baskets in the ordinary church offerings. These are not included in many instances in the $12,755.65 reported as coming from students. If these had been taken into consideration, this total would probably be greatly increased. In thirty centers we find the following distribution:

in one center the students gave $7,200; in one center the students gave $1,395; in each of three centers they gave between $500 and $1,000; in one center they gave between $250 and $499; in each of nine centers they gave between $100 and $249; and in each of fifteen centers they gave less than $100.

The finest example in the church of student giving is at Cornell University where the students are responsible for the support of the student church. The fact that last year the students raised $7,200 shows the possibility of a real student project in church financing. Such a result as this, however, cannot be expected where the students are regarded as mere guests, and are not given a vital part in the church life. Student enthusiasm cannot be aroused where only formal relationships exist.

In order to secure a better judgment of the situation some true-false questions were submitted to the denominational secretaries. One reads as follows: "Students who give to many other things during their college course should be expected to support their college church." All seven checked this as true. There is concern among church leaders of all denominations over the lapse in church loyalty during college years, and one way of attempting to solve that problem is by securing from the students contributions to the university church which they attend. Giving to the church should be cultivated not only for the good of the local church, but for the good of the students themselves. They have money for other organizations, and for all types of social life and recreation, but they frequently plead poverty when church contributions are mentioned. Such distorted scales of value and plans of expenditure become habits even in a few years.

The distribution of the student gifts reported is recorded below.

1. For current expenses in 14 centers the students contributed $10,274.47 as follows:

1 center	$7,000
1 center	1,370
4 centers	250 to $499 each
2 centers	100 to $249 each
6 centers	less than $100 each

2. For special local work in seventeen centers the students contributed $1,179.75 as follows:

5 centers	$100 to $200 each
6 centers	50 to $99 each
6 centers	less than $50 each

3. The students gave to missionary work, in only nine centers, a total of $538.43 as follows:

2 centers	$100 to $201 each
7 centers	less than $40 each

4. For Lutheran Student Association of America objectives the students in 18 centers contributed $654 as follows:

1 center	$120
6 centers	50 to $100 each
11 centers	less than $50 each

Cash which was given, but not recorded as distributed, amounted to $75.

It is significant that during college years when habits and attitudes are being formed so little effort is made to relate students to the work of the church as a whole. That twelve thousand students are credited with giving only $538.43 to missionary projects indicates a lack of any real missionary education program. This will mean in the future small missionary offerings from those particular individuals who will perhaps be best able to give. Only as students are brought to realize the importance of their church's program by being trained to participate in its activities will they be prepared to take their places in the work and program of their church when they leave college.

Financial Help from Other Sources

Special gifts totaling $4,908 were received from individuals and groups in twelve centers. The possibilities for developing support from this source have never been fully realized. Universities and colleges have had, for years, regular campaigns among constituencies which have been carefully cultivated. It may be necessary for the churches charged with the responsibility of student work to develop similar constituencies in order to receive sufficient help in meeting the heavy expenses of an adequate student program.

Alumni giving is another important source of annual income. The alumni have been specially served by the churches in the various centers, and, since they realize the need, personal loyalty should inspire generosity. Cornell has had unusual success with this type of effort. In the first year alumni appeals netted $800; in the second, $1,250; and they give promise in the third year of producing a total of $1,700. The pastor at the University

of Pennsylvania in making his appeal to the Lutherans of Philadelphia naturally included the alumni group, and received last year a total of $921. The exact amount which came from alumni is not known. The university pastor in Boston secured $700 in special gifts, some of which probably came from alumni. The Lutheran pastor in Champaign, Illinois, solicits the alumni group, and $427 was received in special gifts. Other centers may be following the same procedure. The possibilities here have only been tapped. Luther Leagues have been approached for help and have responded in some instances. These do not seem to give promise of returns commensurate with the effort which must be expended, and it seems best to look for financial support from other sources.

A problem which the church must face is whether it is to meet the needs of a developing student work from the regular channels of church financing, or force the local organizations which are held responsible for that program to solicit the necessary funds. The former is cheaper, more equitable to all centers, and less irritating to the church; but it is probably slower, and would leave many centers less well-equipped and manned than under the latter plan. Statesmanship and vision are called for in working out plans for financing student work. The present combination of methods may continue to offer the best solution.

The Need of Permanency in Support

In ranking according to relative importance the several elements which seem to contribute most to successful student work, one denominational secretary gives first place to adequate, permanent, and sure support along with a well-trained and efficient pastor; two put support in second place; two in third place; and two in fourth place. Here is recognition on the part of these experienced workers that adequate financing is a very important element in efficiency. If the Board of Education through its University Department and the various synods cannot assure the university churches of adequate and permanent support, then they must look elsewhere for support. It is generally assumed that the local churches and students, except in rare instances, cannot finance all that needs to be done. One student church is considering endowment, and it may be that individual endowments for such institutions will be essential to their highest efficiency.

CHAPTER VI

STUDENTS

Every church program is primarily concerned with people. Organizations, institutions, and methods exist not for themselves, but for the development of men and women. The educational program of the church centers in its students, their needs, their possibilities, their highest social and religious efficiency. This chapter deals with the Lutheran students in non-Lutheran institutions.

Number of Students Enrolled

In 159 of the 160 institutions covered by the survey, there were 12,638 Lutheran students in 1927-28. To this number may be added the 1,706 Lutheran students in 34 institutions, reports from which are not included in this survey, but where the Lutheran enrollment was available from the office of the secretary of the University Department. The total is 14,344. Thirty other non-Lutheran institutions are included in the general program of the University Department, and while the number of Lutheran students in these institutions is comparatively small, a conservative estimate would place the total at 300. Therefore, the Lutheran Church has in the 224 institutions which are being served by church workers approximately 14,644 students. This number includes Lutheran students who are not members of the United Lutheran Church. The proportion is not known. It does not include Lutherans in those centers where there is no local or visiting pastor. In addition to these 14,644 students in non-Lutheran institutions there are 2,115 Lutheran students attending the Lutheran colleges. This fact indicates that of all Lutheran students now being reached by the total higher educational program of the United Lutheran Church, practically 87 per cent of these college students and future leaders are outside of its denominational schools.

A comparison for the sixty-six centers from which figures are available, between the number of students enrolled in 1926–27 and the number in 1927–28, shows a net gain of 320 students. Thirty-nine institutions showed a gain of 518 students, 16 showed a loss of 298 students, and 11 centers reported the same number for both years. Large gains and losses reported are subject to question. In three different centers losses of more than 60 students each and in four different centers gains of more than 40 each were reported. These differences may be caused by variations in methods of tabulation; for example, at one time omitting certain branches of the Lutheran Church and at other times including them.

An analysis of the size of the Lutheran student bodies in these different centers is given below:

2	centers	reported	1,800	students	each
6	centers	reported	400 to 525	students	each
3	centers	reported	300 to 399	students	each
9	centers	reported	200 to 299	students	each
11	centers	reported	100 to 199	students	each
13	centers	reported	50 to 99	students	each
21	centers	reported	25 to 49	students	each
8	centers	reported	10 to 24	students	each
4	centers	reported	less than 10	students	each

44 per cent of these centers have fewer than 50 Lutheran students each
25 per cent have more than 200 each
31 per cent have between 50 and 200 each

The forty-four centers in which there are fifty or more Lutheran students include a total of 11,741 students, or 93 per cent of the number reported by the eighty centers from which reports were received. These 11,741 students represent about 81 per cent of the total number of Lutheran students in non-Lutheran institutions. It is thus clear that a student program in centers where there are fifty or more Lutheran students would reach at least four out of five Lutheran students attending non-Lutheran institutions. The thirty-three centers having fewer than fifty Lutheran students include a total of only 897 students.

The thirty-one centers in which there are 100 or more Lutheran students include a total of 10,864, or 86 per cent of the total number reported by the eighty centers under consideration. These 10,864 represent about 75 per cent of the total number of

Lutheran students in non-Lutheran institutions. A student program in centers of 100 or more would thus reach three out of four Lutheran students in non-Lutheran institutions.

These figures are even more significant when it is considered that some Lutheran students probably fail to sign as Lutherans. This failure is attributed primarily to the fear of these young people that they will be considered members of a foreign group if they sign as members of the Lutheran Church, a fear which had its rise partly in war hysteria. Moreover, there seems to be a reaction in some cases against the control used at home in matters of religion which leads many to refuse to declare their religious affiliations when they are free from the restrictions of parental authority. Others, perhaps, have reacted unfavorably to the catechization process, and prefer not to be numbered in a church group when they enter the new freedom of university life. The figures given for the total number of Lutheran students, therefore, appear to be conservative.

Lutheran Students at Five University Centers

Since it was impossible to gather information concerning all the Lutheran students at the non-Lutheran institutions surveyed, five centers were selected for special study, partly because of their accessibility and partly because they were typical of several different types of work. In using the blanks with students, the limitations which this method involves were recognized. The blank is inevitably selective in that those who are very much in favor and those who are very much opposed will more likely answer the questions asked on the blank. A large group of students who represent an indifferent attitude will probably not respond. The returns are not as large as desired. Only about 456, or 16 per cent of those receiving blanks, sent in replies. Therefore, the replies are neither representative nor typical. The statistics and tabulations which follow cannot be interpreted as significant except for the particular 16 per cent replying. The facts here presented are true only for the 456 students who reported. Student blanks were mailed to students in the various centers, and a self-addressed, stamped envelope was enclosed in the letter. The replies were to be anonymous, and were to be sent directly to the survey office without passing through the hands of the pastor.

In Philadelphia blanks were sent to 2,000 students at the Uni-

versity of Pennsylvania, Temple University, Drexel Institute, Jefferson Medical College, Princeton University, Hahnemann Medical College, Colleges of Pharmacy and Optometry, and the Women's Medical College; at Cornell to 200 students; at Pennsylvania State Teachers College to 130 students; at Pennsylvania State College to 400 students, and at the University of North Carolina to 70 students. Responses to these blanks were received as follows:

TABLE 282

Distribution of Responses to Student Blanks

Institution	Number Replying		Per Cent
	Men	Women	
University of Pennsylvania	116	22	--
Temple University	42	27	--
All other Philadelphia institutions	39	7	12.1
Cornell University	22	12	12.0
Pennsylvania State College	122	13	33.7
University of North Carolina	18	2	28.5
Pennsylvania State Teachers College	--	14	17.6

The total number of replies was 456, of which 359 were from men and 97 from women.

Tables 283 and 285 to 291 present the medians for the number reporting. Table 283 deals with the age distribution, which shows a range from 16 to 52 years. The median is 20.4 years.

Table 284 shows the distribution of the students by classes. The freshman group is the largest, although the whole group seems about equally divided between freshmen and sophomores on one hand, and upper classmen and graduates on the other. In comparing the median age with the distribution in classes, the age seems a little advanced for a freshman modal group, but the skew of the curve is not particularly marked in that direction.

Tables 285 and 286 give the ways in which the students think they spend their time. Such a time study as this is not wholly accurate because it is based only upon the impressions of students, and not upon actual records of how the time was spent. It gives some indication, however, of the student's attitude toward his college work. A median of 24.4 hours spent in classes, as

TABLE 283

AGE DISTRIBUTION OF STUDENTS RESPONDING TO STUDENT BLANKS

AGE	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	STATE COLLEGE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
16	3	1	0	0	0	2	1	1	0	8
17	7	0	1	2	1	2	3	11	2	29
18	16	1	4	4	3	5	6	19	4	62
19	14	5	5	4	6	9	1	40	4	88
20	27	5	4	4	15	4	1	24	3	87
21	17	2	7	4	6	6	0	18	0	60
22	8	2	4	1	4	1	1	7	0	28
23	12	0	3	1	4	1	0	7	2	30
24	4	1	4	0	2	1	0	2	1	15
25	3	0	2	0	4	1	0	3	2	15
26	1	2	2	1	0	0	0	0	0	6
27	0	0	1	1	1	0	0	0	0	3
28	2	1	0	1	0	1	0	1	0	6
29	1	0	2	2	0	0	0	0	1	6
31	1	0	0	2	0	0	0	0	0	3
32	0	1	1	0	0	0	0	0	0	2
33	0	0	0	0	0	0	1	0	0	1
34	0	0	0	0	0	1	0	0	0	1
35	0	0	0	0	0	0	0	1	0	1
36	0	0	0	0	0	0	0	1	0	1
39	0	0	1	0	0	0	0	0	0	1
44	0	0	0	0	0	0	0	1	0	1
52	0	0	0	0	0	0	0	0	1	1
Medians ..	20.66	20.80	21.93	20.87	20.86	19.88	18.05	19.92	20.0	20.46

shown in Table 285, is high for a group of this size. This high median is caused in part by the number of professional students who have been included in the survey. The median for the hours of study, however, is only 20.6 hours according to Table 286, which means that these students did not spend an hour of preparation for each hour of class work.

Table 287 shows that comparatively few of the students reporting are working their way through college. Only at Temple University do we find among the men a majority of the students working their way.

Table 288 shows rather significantly that the median for the hours spent in religious activities for the entire group is 2.37 hours per week. This seems high, but it must be remembered that at the Pennsylvania State College all students are required to attend

TABLE 284

Distribution in Classes

Class	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	State College	University of North Carolina	Total
	Men	Women	Men	Women						
Freshman .	30	2	7	6	12	8	8	45	4	122
Sophomore	27	3	6	8	12	9	1	32	5	103
Junior	29	11	11	8	13	8	4	32	4	120
Senior	20	3	5	1	8	3	1	19	2	62
Graduate .	5	1	4	0	1	5	0	1	5	22
Special ...	3	1	6	3	0	1	0	2	0	16
Blank	2	1	3	1	0	0	0	4	0	11

TABLE 285

Hours Spent in Classes

Hours	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
2– 3	0	1	4	1	0	0	0	0	0	6
4– 5	2	5	2	4	0	0	0	0	1	14
6– 7	0	0	4	2	0	0	0	0	0	6
8– 9	0	0	1	0	0	1	0	0	0	2
10–11	0	0	3	0	0	1	0	0	0	4
12–13	0	0	0	0	2	1	0	0	0	3
14–15	3	0	0	0	1	3	0	3	10	20
16–17	7	0	2	4	2	2	1	3	1	22
18–19	14	3	6	5	4	2	0	5	2	41
20–21	27	2	2	2	2	4	4	4	2	49
22–23	17	2	3	4	3	0	8	12	1	50
24–25	10	3	3	5	4	2	0	13	0	40
26–27	8	2	2	0	7	2	1	8	0	30
28–29	1	1	0	0	5	1	0	13	0	21
30–31	2	2	2	0	2	4	0	40	1	53
32–33	1	0	0	0	2	2	0	20	0	25
34–35	4	0	0	0	2	1	0	7	0	14
36–37	6	0	0	0	1	0	0	3	0	10
38–39	5	0	0	0	5	2	0	3	0	15
40–41	2	0	1	0	2	0	0	0	0	5
42–43	1	0	0	0	1	1	0	0	0	3
44–45	4	0	0	0	1	1	0	0	0	6
48–49	1	0	0	0	0	0	0	0	1	2
Blank	1	0	0	0	0	3	0	1	1	6
Medians ..	22.50	21.50	18.50	19.00	27.42	25.00	22.74	30.3	15.8	24.4

TABLE 286

HOURS SPENT IN STUDY

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
2– 3	1	2	4	1	3	1	0	1	1	14
4– 5	3	1	3	5	3	2	0	3	2	22
6– 7	3	2	1	2	1	0	0	1	0	10
8– 9	2	2	2	0	0	1	0	3	0	10
10–11	7	2	3	3	5	2	0	3	1	26
12–13	5	0	2	1	0	0	1	6	1	16
14–15	8	2	5	7	7	5	2	14	4	54
16–17	5	1	2	0	3	1	1	5	0	18
18–19	8	0	3	1	3	1	1	7	0	24
20–21	19	2	2	1	7	4	1	18	1	55
22–23	1	0	1	0	0	2	0	6	0	10
24–25	13	1	3	0	6	3	0	19	2	47
26–27	0	0	0	0	1	0	3	1	0	5
28–29	5	0	1	0	0	0	0	4	0	10
30–31	9	1	0	1	3	2	3	22	3	44
32–33	0	0	0	0	0	0	0	1	0	1
34–35	4	0	0	0	0	2	1	5	0	12
36–37	2	0	1	1	0	2	0	2	1	9
38–39	0	1	0	0	0	1	0	1	0	3
40–41	7	1	0	0	2	1	0	2	0	13
42–43	2	0	0	0	0	0	0	1	0	3
44–45	2	0	0	0	0	0	0	1	2	5
46–47	0	0	0	0	1	0	0	0	0	1
48–49	0	0	0	0	0	0	0	0	2	2
50–51	3	0	0	0	0	0	0	3	0	6
54–55	0	0	0	0	0	0	0	1	0	1
60	1	0	0	0	0	0	0	0	0	1
Blanks ...	6	4	9	4	2	4	0	5	1	35
Medians ..	20.1	12.0	14.6	13.0	18.0	21.0	26.66	23.32	21.0	20.6

TABLE 287

WORKING FOR PAY

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
0– 1	0	0	0	0	0	0	0	0	1	1
2– 3	7	0	0	1	2	5	0	4	2	21
4– 5	2	0	1	1	0	0	0	1	0	5
6– 7	5	2	2	0	2	0	0	5	0	16
8– 9	4	2	1	1	2	1	0	1	1	13
10–11	5	0	0	0	1	0	0	1	0	7
12–13	0	0	1	0	0	0	0	1	0	2
14–15	2	0	1	0	0	0	0	2	2	7
16–17	1	0	0	0	0	0	0	0	0	1
18–19	1	0	1	0	0	1	0	3	1	7
20–21	5	0	1	0	1	1	0	7	0	15
22–23	0	0	1	1	0	0	0	0	0	2
24–25	2	3	1	2	0	1	0	4	0	13
28–29	0	1	0	0	0	0	0	3	0	4
30–31	3	1	0	0	0	3	0	0	0	7
34–35	0	0	1	0	0	0	0	1	0	2
36–37	2	0	1	2	0	1	0	0	0	6
40–41	1	1	1	0	1	0	0	0	0	4
42–43	1	0	1	0	0	0	0	1	0	3
44–45	1	0	1	0	1	0	0	0	0	3
46–47	0	0	1	0	0	0	0	0	0	1
48–49	0	0	4	1	4	0	0	0	0	9
50–51	0	0	1	0	0	0	0	0	0	1
52–53	0	0	1	0	0	0	0	0	0	1
54–55	0	0	1	0	0	0	0	0	0	1
58–59	0	0	1	0	0	0	0	0	0	1
Blank	74	12	18	18	32	21	14	101	13	303
Medians for working group ...	11.20	24.66	38.0	25.0	15.5	19.0	0	20.0	9.0	15.72

TABLE 288

RELIGIOUS ACTIVITIES

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	19	2	5	1	8	3	0	38	8	84
2	30	3	5	3	11	8	3	56	7	126
3	15	2	6	1	8	7	3	17	1	60
4	7	4	3	0	5	3	5	3	1	31
5	9	1	0	5	2	6	2	3	0	28
6	2	1	1	1	1	2	1	1	0	10
7	0	1	1	2	0	1	0	1	0	6
8	2	0	2	1	0	0	0	1	0	6
9	0	0	0	0	0	0	0	0	0	0
10	0	2	0	1	0	0	0	1	0	4
11	0	0	1	0	0	0	0	0	0	1
14	0	0	0	1	0	0	0	0	0	1
15	0	0	0	0	0	1	0	0	0	1
Blank	32	6	18	11	11	3	0	14	3	98
Medians for those reporting	2.76	4.25	3.33	5.6	2.85	3.64	4.2	2.41	2.28	2.75
Medians for entire group ...	2.06	3.0	1.6	2.66	2.36	3.43	4.2	2.28	1.87	2.31

TABLE 289

HOURS SPENT IN EXTRA-CURRICULAR ACTIVITIES

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	1	1	0	1	3	2	0	2	1	11
2	9	11	3	2	5	2	2	9	2	45
3	9	2	2	1	2	4	4	10	0	34
4	7	1	3	2	4	1	0	8	0	26
5	6	0	3	0	3	1	2	8	0	23
6	5	0	0	1	3	3	1	6	1	20
7	1	0	0	0	0	0	0	2	0	3
8	5	0	1	2	1	1	0	6	0	16
9	0	0	0	0	0	1	0	1	0	2
10	2	1	1	0	3	2	0	13	1	23
11	1	0	0	0	0	0	0	0	0	1
12	3	0	1	1	0	0	0	9	3	17
13	1	0	0	0	0	0	0	0	0	1
14	2	0	0	0	0	0	0	2	0	4
15	2	0	1	0	0	1	0	4	0	8
18	2	0	1	0	0	1	0	3	1	8
19	0	0	0	0	0	1	0	0	0	1
20	2	0	0	0	0	0	0	2	0	4
25	1	0	0	0	0	0	0	1	1	3
28	1	0	0	0	0	0	0	0	0	1
Blank	56	13	26	17	22	14	5	49	10	212
Medians for those reporting	5.66	2.75	5.0	4.5	4.5	6.0	3.75	7.0	11.15	5.56
Medians for entire group ...	2.11	0	0	0	1.33	2.5	3.0	3.8	0	2.13

Sunday religious services and only recently has compulsory chapel been abolished.

The students did not spend a great deal of time in extra-curricular activities. This is shown in Table 289. The median for the entire group is only 2.13 hours per week, and in a great many of the institutions studied less than half of the group were engaging in such activities.

Table 290 shows a median for the entire group of 3.18 hours per week spent in exercise. This is a low figure, a figure which has been lowered in part by the number of women in the group.

TABLE 290

HOURS SPENT IN EXERCISE

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	2	1	3	3	3	1	0	2	1	16
2	23	3	5	2	6	1	1	27	2	70
3	9	2	2	1	4	3	3	12	2	38
4	10	0	1	4	6	5	3	12	1	42
5	9	1	1	1	0	4	0	15	1	32
6	4	16	1	2	5	4	2	8	2	44
7	2	2	1	3	1	2	1	2	0	14
8	3	0	1	0	1	2	2	3	1	13
9	1	0	1	1	0	1	0	1	0	5
10	6	4	1	2	3	1	2	10	0	29
11	0	0	0	0	0	0	0	1	0	1
12	3	1	1	0	0	1	0	6	0	12
14	0	0	0	0	0	1	0	2	0	3
15	2	0	0	0	1	0	0	1	1	5
16	0	0	1	0	0	0	0	2	0	3
18	1	0	0	0	0	0	0	1	0	2
20	1	0	0	0	0	0	0	0	1	2
21	0	0	0	0	0	0	0	1	0	1
23	0	0	1	0	0	0	0	0	0	1
25	1	0	0	0	0	0	0	0	0	1
28	0	0	0	0	0	0	0	1	0	1
29	0	0	0	0	0	0	0	1	0	1
Blanks ...	39	7	23	7	16	8	0	27	8	135
Medians for those reporting .	4.4	6.0	3.5	5.0	4.33	5.75	5.5	5.06	5.0	3.97
Medians for entire group ...	2.74	2.66	0	4.25	2.66	4.8	5.5	4.0	2.5	3.18

The median amount of time spent in other forms of recreation and amusement, tabulated in Table 291, is 5.17 hours. This seems to be a very conservative median for a group of college students who are often thought of as individuals who have a great deal of time to spend in the pursuit of pleasure.

TABLE 291

HOURS SPENT IN OTHER RECREATION

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	2	0	0	1	0	1	0	3	0	7
2	5	0	0	2	3	5	0	3	2	20
3	4	0	2	1	2	2	3	5	1	20
4	9	0	1	0	2	3	3	16	1	35
5	10	0	1	4	6	3	2	8	2	36
6	7	1	7	0	5	1	1	9	0	31
7	1	1	0	1	1	0	1	4	1	10
8	6	1	2	0	1	2	0	5	0	17
9	0	2	1	0	1	0	0	1	0	5
10	11	7	2	1	5	2	2	28	2	60
11	0	0	0	0	0	0	0	1	0	1
12	3	1	1	2	0	2	0	4	2	15
14	2	0	2	1	1	0	0	1	0	7
15	4	0	0	0	1	1	0	9	0	15
17	0	0	0	0	0	0	0	1	0	1
18	1	0	0	0	0	1	0	0	0	2
20	5	0	0	0	2	1	0	5	0	13
21	0	0	0	0	0	1	0	0	0	1
22	0	0	0	0	0	1	0	0	0	1
24	1	0	0	1	0	0	0	1	0	3
25	1	1	0	0	1	0	0	1	0	4
26	1	0	0	0	0	0	0	0	0	1
27	1	0	0	0	0	0	0	0	0	1
28	0	0	1	0	0	0	0	0	0	1
30	1	0	1	0	0	0	1	2	0	5
31	0	0	0	0	0	0	0	1	0	1
33	0	0	0	0	0	0	0	1	0	1
40	0	0	0	0	0	0	0	1	0	1
45	0	0	0	0	0	0	0	1	0	1
Blank	41	8	21	13	15	8	1	24	9	140
Medians for those reporting .	8.0	10.28	7.0	5.75	6.6	5.66	5.5	10.04	5.5	7.9
Medians for entire group ...	4.66	9.0	0	1.0	5.16	4.33	5.0	6.88	2.5	5.17

Lutheran students are engaged in many and varied activities notwithstanding the fact that the time spent in these activities, as indicated in Table 289, is very low. Of all those reporting, 72 per cent are engaged in one or more activities. In the distribution, as indicated in Table 292, athletics, of course, predominate, while oratory and debating claim the least attention. Table 293 gives the organizations to which Lutheran students belong. The section on religious organizations is very inaccurate. The actual membership in churches is given in Table 294 and shows a much higher percentage of members in the church than does Table 293. The object of Table 293 was to discover membership in other organizations apart from the church itself, but in listing their religious organizations some students mentioned their church and some did not. Reports on the blanks as they were submitted have not been altered in tabulating and church membership was counted where it was included. However, many of those who listed no religious organizations probably belonged to a church. The 149 who are members of no religious organizations must be considered in the light of that apparent misunderstanding.

Approximately one-half of the Lutheran students reporting are members of fraternities, a fact which probably gives a higher percentage to the fraternity group than would be the case if *all* the

TABLE 292

EXTRA-CURRICULAR ACTIVITIES

TYPE OF ACTIVITY	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Athletics ..	49	5	16	7	19	20	5	72	13	206
Music	19	4	7	5	12	8	8	25	2	90
Dramatics	9	2	1	2	6	6	3	9	3	41
Debating .	3	0	1	2	2	1	0	4	7	20
Oratory ...	4	0	2	0	2	0	0	6	3	17
Student publications	16	3	6	1	6	5	0	27	2	66
Student government ...	10	8	5	3	5	3	2	12	2	50
Blank	42	13	19	16	13	8	3	30	5	136

Lutheran students had answered the blanks. About one-half of the group are in various clubs.

Table 295 indicates the anticipated life occupations of these students. If we may judge from the distribution given, they are a wholesome group of young people interested in those lines of endeavor which contribute to the upbuilding of the nation and the progress of civilization. Teaching claims by far the largest number, and business and commerce rank second. Medicine, law, dentistry, home economics, and pharmacy are included in the choices of the group. Religious workers are not numerous, and only 18 of the 456 anticipate this particular type of service, but most of these were probably recruited while at college. When boys or girls decide on religious work before beginning their

TABLE 293

STUDENT MEMBERSHIP

TYPE OF ACTIVITY	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Member of religious organizations	76	16	26	16	30	27	9	84	13	297
Not in religious organizations	40	6	16	11	16	7	5	51	7	159
Median for entire group ...	1.5	2.5	1.4	1.5	1.4	2.6	2.6	1.3	1.4	1.5
Member of fraternities	65	9	23	5	16	18	1	67	5	209
Not in fraternities .	51	13	19	22	30	16	13	68	15	247
Median for entire group ...	1.2	0	1.1	0	0	1	0	0	0	0
Member of clubs ...	55	13	24	12	26	16	11	64	8	229
Not in clubs	61	9	18	15	20	18	3	71	12	227
Median for entire group ...	0	1.4	1.2	0	1.2	0	1.6	0	0	0

TABLE 294

MEMBERS OF CHURCH

For column heads see Table 295.

Members ...	95	18	31	22	39	23	11	101	18	358
Non-members	18	4	9	3	6	11	3	33	2	89
Blank	3	--	2	2	1	--	1	--	--	9

TABLE 295

OCCUPATIONS

OCCUPATION	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Teaching	7	17	10	14	6	13	13	17	9	106
Business	29	0	11	3	6	2	0	16	1	68
Medicine	22	0	1	0	11	2	0	3	4	43
Electrical engineering	5	0	1	0	2	0	0	21	0	29
Law	12	0	3	0	0	1	0	4	1	21
Civil engineering	3	0	1	0	0	8	0	7	0	19
Religious work	3	1	2	6	2	3	0	0	1	18
Engineering .	0	0	0	0	0	5	0	12	0	17
Mechanical engineering ...	4	0	0	0	1	0	0	8	0	13
Chemist	1	0	0	0	2	1	0	8	1	13
Accounting ...	6	0	6	0	0	0	0	0	0	12
Farming	0	0	0	0	0	0	0	11	0	11
Architecture ..	5	0	0	0	0	2	0	3	0	10
Dentistry	4	1	3	0	0	0	0	0	0	8
Home economics	0	0	0	3	1	1	0	3	0	8
Veterinarian ..	6	0	0	0	0	1	0	0	0	7
Pharmacy	0	0	1	0	4	0	0	0	0	5
Journalism ...	1	1	0	0	0	0	0	2	0	4
Aeronautical engineering .	0	0	0	0	1	0	0	2	0	3
Miscellaneous .	1	2	1	0	2	1	1	5	0	13
Blank	7	0	2	1	1	2	0	13	3	29

higher education, they usually enroll in denominational schools where they feel their instruction and training will be more direct and effective along the particular lines of their interest. It is well for the church to contemplate the possibilities of recruiting for

TABLE 296

Colleges in Which Students are Enrolled

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Business and commerce ..	42	0	7	0	2	0	0	0	2	53
Engineering ..	7	0	1	0	4	7	0	33	0	52
Education	2	14	3	13	0	0	14	2	4	52
Arts and sciences	19	1	1	0	1	10	0	12	7	51
Medicine	11	0	0	0	3	1	0	0	0	15
Law	2	0	1	0	0	0	0	0	1	4
Architecture ..	2	0	0	0	0	2	0	0	0	4
Veterinary ...	4	0	0	0	0	1	0	0	0	5
Dentistry	1	0	2	0	0	0	0	0	0	3
Home economics	0	0	0	1	4	2	0	1	0	8
Graduate	0	0	1	1	0	4	0	1	3	10
Agriculture ...	0	0	0	0	0	2	0	16	0	18
Miscellaneous .	2	1	6	0	1	2	0	8	1	21
Blank	24	5	20	13	31	3	0	62	2	160

TABLE 297

Degrees Sought by Students

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
B.S.	60	14	17	20	23	14	4	102	4	258
B.A.	23	3	0	1	7	10	0	23	9	76
M.D.	12	0	0	0	7	1	0	0	0	20
Ph.D.	0	0	2	0	6	2	0	1	1	12
M.A. and M.S.	0	1	1	0	0	2	0	1	4	9
V.M.D.	6	0	0	0	0	1	0	0	0	7
D.D.S.	3	0	3	0	0	0	0	0	1	7
L.L.B.	2	0	1	0	0	0	0	0	1	4
Diploma	0	0	0	0	0	0	10	0	0	10
Miscellaneous .	3	2	4	0	0	1	0	0	0	10
Blank	7	2	14	6	3	3	0	8	0	43

religious work in the non-Lutheran institutions where there exists such material for professional religious leadership.

In Table 296 the colleges in which students are enrolled are listed. A survey of these readily indicates the necessity for university training felt by Lutheran students, for none of the Lutheran institutions could meet the professional needs of many of the students tabulated in this study. Engineering, business and commerce, medicine, law, architecture, veterinary medicine, dentistry, and agriculture are some of the vocations for which specific training is lacking in the Lutheran colleges. Since the Church is not providing adequate training for students interested in these specialized fields, it seems wise for the Church to view these other institutions as supplementary agencies and to attempt to do for the students in those institutions what it seeks to accomplish in its own denominational colleges by way of religious programs.

The same fact is shown in Table 297, indicating the degrees sought by students. The B.A. degree, which is the outstanding

TABLE 298

Reasons Given by Lutheran Students for Going to College

Reason	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Professional training and advancement	60	17	19	15	26	17	12	56	8	230
Liberal, cultural education	30	7	2	5	12	19	3	57	4	139
Self-improvement	27	3	16	7	11	1	4	27	4	100
Financial advantages	23	1	5	3	6	9	1	23	3	74
Usefulness and service	14	2	4	3	11	6	2	20	4	66
Success	1	0	0	0	2	1	0	14	0	18
To make friends	5	1	0	1	2	2	2	3	0	16
Parental pressure	1	0	0	0	0	1	0	4	0	6
To attain fame	1	0	1	0	0	0	0	2	1	5
It is the thing to do	1	0	0	1	0	1	0	0	1	4
Blank	8	2	8	4	1	2	0	10	1	36

degree offered by Lutheran institutions, claims the effort of only 76 students in these non-Lutheran colleges. The B.S. degree claims 258, indicating the desire of Lutheran students for technical training along lines not included in the liberal arts program.

Table 298 is of interest because it sets forth the reasons which students give for going to college. Perhaps the students have not given the real reasons, but the reasons offered indicate an idealistic and serious-minded group of students. Two hundred thirty students, more than 50 per cent, say that they came to college for professional training along specific lines, while only 139 mention general, liberal, or cultural education.

While only 66 specifically indicate that they desire their college course to fit them for larger usefulness in the world, even that number is significant. There is, moreover, the element of service involved in reasons other than this particular one. Financial advantages are mentioned by 74, a comparatively low figure. Self-improvement is mentioned by 100 students, who are thinking of their own development possibly in relationship to the larger usefulness which awaits them later on. Success, as such, is mentioned by only 18. Only three give a degree as the motive for their enrollment in a university. Two say they entered because of athletics, two in order to decide their life work, two say they do not know why, and one admits that he desires an easy life without hard manual work. The ten individuals who offer these last reasons seem out of harmony with the group as a whole.

Table 299 is significant from the standpoint of a general policy for Lutheran education. This table indicates some of the reasons why Lutheran students go to institutions other than the Lutheran colleges. This seems in no way caused by perverseness of spirit, but preëminently because of certain outstanding features and offerings of the universities selected. Two hundred forty-seven students give such reasons as the cause for their enrollments at the institutions of their choice. Other reasons, however, bulk large. Seventy-nine attend particular institutions because of the "home town" location, while 96 more choose institutions sufficiently close to commute. Ninety-five choose certain other institutions because of financial advantages in terms of low tuition and living charges. Scholarship awards drew 26 of the students. Athletics was a factor in the decision of only eight. Five report their

TABLE 299

REASONS GIVEN BY STUDENTS FOR SELECTING THE PARTICULAR COLLEGE IN WHICH THEY ENROLLED

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Some general characteristics about the university such as "best"	84	10	16	12	16	22	14	59	14	247
Proximity to home	18	6	0	10	11	6	2	41	2	96
Financial advantages	10	3	19	9	21	2	3	24	4	95
Location in home town	16	5	14	1	8	0	0	35	0	79
Reputation of university	23	1	4	4	13	3	2	18	0	68
Scholarship award	3	3	2	2	3	8	0	15	0	36
Parents or brother attended	4	0	0	0	0	6	0	4	3	17
Rural location	0	0	0	0	0	0	0	8	1	9
City location	4	0	1	2	1	0	0	0	0	8
Moral standing of university	1	0	0	0	0	0	4	3	0	8
Athletics	1	0	0	0	0	0	0	6	1	8
Blank	8	2	7	0	1	3	0	13	2	36

reasons for choosing a particular college to be the personal interest taken in the students by the teachers. Four state that they matriculated in certain institutions for the college life which they offered; four, because of the social standing of the university; four, because of the Lutheran pastoral care which was present; three, because they desired new freedom; and three, because the institution was chosen by the parent. The following additional reasons are given once each: no examinations required for entrance, friends in school, non-denominational institution. These reasons, however, seem to have no weight with many of the students, but are elements in the situation which influence some high school students in their choice of colleges. As long as the situation is as it is, great numbers of Lutheran students, for the reasons given

in Table 299, will continue to enroll in the tax-supported and privately endowed institutions of the country.

Summary

The median Lutheran student at non-Lutheran institutions may be described as follows:

Age—20.5 years.

Time spent per week in classes—24.4 hours.

Time spent in study—20.6 hours.

Time spent in working for pay—0.

Time spent in religious activities—2.37 hours.

Time spent in extra-curricular activities—2.13 hours.

Time spent in exercise—3.18 hours.

Time spent in other forms of amusement—5.17 hours.

He will be engaged in one or more activities.

He will not be a member of any religious organizations except the church.

He will not be a member of a fraternity.

He will have decided on his vocation and it is more likely to be teaching, some form of engineering, or business than anything else.

He will be enrolled in one of the technical schools of the university.

He will be seeking the B.S. degree.

He will have come to college because of his desire for professional training and advancement.

His choice of a university will have been made on the basis of some particular feature or quality of the institution.

CHAPTER VII

PROGRAM

A program of student work should be determined by the objectives which have been set up. The nearest approach to an official statement of objectives is contained in the report of the University Department given at a meeting of the Board of Education in Harrisburg, Pennsylvania, May 4, 1920.[1]

1. The church should be the center of all university student religious life. The religious life of the student should be centered in a Christian congregation. The goal of the student pastor is the cultivation of normal Christian life. This can best be done in a regularly established congregation, ministering the Work and Sacraments, and affording fellowship in Worship and Service.

2. There is, therefore, needed in every university center a representative Lutheran Church, with adequate Bible School and social equipment.

3. The congregation as far as possible should be from the university community, in sympathy with the traditions and ideals of the school. The congregation is responsible for the spiritual life of the students in the community. The student should take his place in the life of the local congregation, serve in its work, share in its worship, so that when he enters college there is no break in his church life and when he returns to his home after school days are over he will fit easily and fruitfully into the life of the church there.

4. The congregation and pastor, in coöperation with the Christian students and teachers of the school, should coöperate in bringing the influence of Christ into the life of the school.

The three objectives which stand out are: first, normal Christian life for the students; second, continuity in church life as the students enter college, and as they return to home churches; and third, service for Christ in the life of the school.

The means for realizing these purposes constitute the program. In this same statement several methods are suggested, such as worship, study, socials, and service. In the little booklet en-

[1] *Minutes of the Board of Education, May 4, 1920,* p. 52.

titled *Helping the Student,* which is an official statement from the University Department, the program is outlined as follows:[2]

Worship together on the Lord's day, partake of the Holy Communion together at least twice during the school year, and be faithful in daily private devotion.

Study the Bible and Missions together at least six weeks twice during the school year.

Serve in the local congregations, in the campus Christian Association, in community welfare, and contribute to some fund for the general work of the Church.

Meet at least four times each school year for social purposes and for the consideration of common problems.

Send representatives to an annual conference of Lutheran students and contribute toward the expense of the Regional Association of the Lutheran Student Association of America.

The denominational secretaries rated the various elements of a program for students in the following order:

1. Worship.
2. Personal consultation, vocational guidance, recreation.
3. Calling on students in their rooms.
4. Democratic procedure in student activities.
5. Entertaining students in pastor's home.
6. Promoting Sunday school classes.
7. Reception to new students.
8. Organizing discussion groups.
9. Weekly or monthly social.
10. Entertaining students in homes of townspeople.
11. Intercollegiate student conferences.
12. Organizing mission study.

On some of these items there was a wide difference of opinion. One secretary rated "Promoting Sunday school classes" second; another put it in tenth place. One secretary placed "Entertaining students in pastor's home" second; one ranked it eleventh. While three rated "Calling on students in their rooms" second, one placed it tenth. Notwithstanding these differences, the main emphases, according to the above rating, were well marked. The programs at the centers included in this survey will be consid-

[2] *Helping the Student,* p. 9, booklet prepared by the University Department.

ered under the general topics of worship, study and discussion, socials, personal work, other means of effective contacts, and evangelization and recruiting.

Worship

There seems to be general agreement that the most fundamental part of the student program is that of worship. It is set forth in all of the literature on student work, and there is a great effort to get the students to continue attendance at the worship service throughout their college course. This point of view assumes that worship is the greatest motivating force in life.

Sixty-two of the eighty pastors reported concerning the attendance at worship. The range was from 2 to 100 per cent, the average was 53 per cent, and the median 56.2 per cent of the students enrolled. Four reported 100 per cent attendance. In these places the number of students is small, a fact which probably accounts for the perfect records.

12 report attendance from 75 to 99 per cent
25 report attendance from 50 to 74 per cent
10 report attendance from 25 to 49 per cent
11 report less than 25 per cent

More than 50 per cent of the places are reaching through worship over 50 per cent of the student bodies.

If at all accurate, these figures on the attendance at worship indicate an exceptional loyalty to the church services. At Cornell the pastor keeps an individual record of church attendance, and he can tell by name how many attend church each Sunday. Few pastors do this and are therefore in danger of exaggerating numbers when estimating the size of the congregation. This fundamental emphasis on church attendance in the Lutheran student work, however, seems to be producing results, and the high attendance at worship may be directly attributed to the special efforts made along this line.

In some centers where the student congregation is large there is an attempt to adapt the service to the needs of the student. This is especially true at Cornell and Pennsylvania State College. The former is a student church, and its council is made up of students. The ushers and the choir are students. The service has the interests of students at heart, but its dignity is maintained.

The sermon deals with the fundamentals of religious living. In the latter church the students are required by the college authorities to attend. Over three hundred attend each Sunday, and reports on individuals are made to the university office. Here also the needs and problems of the students are considered in determining the character of the services.

In large cities, and in centers where the student group is proportionately small in comparison with the number of community members, the students exercise little effect on the type of service. It does, however, make quite a difference in such a church whether the students are met at the door by a corps of genial ushers, some of them perhaps students themselves, or left to wander in with no word of welcome. The Church of the Holy Communion in Philadelphia had this phase of the program well developed.

Study and Discussion

A second part of the program has to do with study and discussion. Thirty-four centers report a total of 38 Bible classes. Thirty-two of these record attendance, the average of which was 21. The largest class reported was 25; the smallest, 3. This seems a very small attendance in this important part of the church's program. On one Sunday there would probably be less than 1,000 Lutheran students attending Sunday school out of a total of 12,000 students in non-Lutheran colleges.

Only sixteen students of the four hundred fifty-six reporting were taking college courses in the field of religion. These were enrolled for twenty-five courses, all of which were in Bible, except two in religious education, one in church history, one in psychology of religion, and two in philosophy of religion. With the offering in these institutions of various types of courses which give an outlook and training most helpful in Christian living and service, the question may well be raised why more Lutheran students are not taking advantage of these courses. The sixteen students taking such courses were divided among the colleges as follows: University of Pennsylvania, 1; Temple University, 6; Pennsylvania State College, 8; Cornell University, 1.

The various statements of programs for student work which appear in Lutheran literature make no mention of the credit courses in religion, but refer only to work in the Sunday school. Such a policy inevitably leaves education in religion to marginal

time and to incompetent teachers. The curriculum of the average Sunday school is not at all suited to serious Bible study nor to developing understanding of fundamental religious problems. If a church would build well, attention to serious study on the part of its future laymen becomes a prime requisite.

Thirty-seven of the eighty centers report 800 discussion group meetings with an average attendance of 25, and a total attendance of 24,759. The purpose of discussion is to help each individual think through the various problems which confront him. It stimulates the spirit of research, creates tolerance and poise, and encourages coöperation with others in seeking truth. It has a very definite technique, the lack of which often throws a group into confusion, and permits a few to thrust their ideas upon others. It is significant that there were 800 discussion meetings held in thirty-seven different centers, but it is to be remembered that their value depends upon how they are conducted. Not only should discussion be encouraged but trained leadership should be provided. Training of leaders should precede or accompany the organization of groups.

Discussion groups are of different kinds, depending on the place of meeting and the problems discussed. Here are some of the various meeting places: in the Sunday school as a regular class, in the church at some hour during the week, at the home of the university pastor, in a fraternity house or dormitory, in one of the college buildings. Some of the various types of problems discussed are: college adjustment problems; personal moral and religious problems; problems of belief; vocational adjustment problems; industrial problems; race problems; international problems. In many cases the university pastors are asked to conduct discussion groups under the auspices of the Christian Associations, which organize the entire campus for such meetings.

The pastor at the University of Pennsylvania leads three discussion groups: one at the church at the regular session of the Sunday school; another in a freshman dormitory; and still another in a fraternity house. The first continues throughout the year. The second and third run for a period of twelve weeks and are a part of the Christian Association program. Such books as *Jesus and His Cause*,[3] and *Facing Student Problems*[4] are used,

[3] Curry, A. B., *Jesus and His Cause.* Association Press, 1926.
[4] Curry, A. B., *Facing Student Problems.* Association Press, 1925.

along with the whole discussion series of the Young Men's Christian Association Press. The pastor at Cornell has a group meeting for Bible discussion on Monday evenings in his study. The students gather regularly throughout most of the year.

The Social Program

There is general recognition of the fact that the church in a university center is responsible for providing some wholesome social life for the students. By some it is considered mere bait by means of which the students are enticed to the church services. While socials do tend to draw students to the worship services, they have a value *per se* which should not be overlooked. There is a ministry to the moral and religious life of a student through inspiring fellowship which may be as creative as worship.

Student receptions at the beginning of each college year serve to introduce the newcomers to the church, and make the students feel the warmth and friendship of the congregation. They also bring together the diverse characters among the students and provide introductions to wholesome companions whose influences will be constructive. The social program in many student centers fails to attract the best class of students because it is too prosaic and dull. Initiative and enthusiasm are essential to a successful social affair.

Not only are there the receptions and socials in which the entire Lutheran group is included, but there are many smaller affairs. Teas sponsored by the Luther League, groups entertained at the pastor's home, parties by various organizations within the student group, are all a part of the social life of the Lutheran students. The more democratic the whole social program, the better and the more effective it will be in realizing the objectives of the religious program as a whole.

Sixty-six of the eighty centers report 382 socials held. The average attendance in sixty-one of these places was 52 per cent of the student body. The average number of socials during the year for these various centers was six. It seems from this report that the social program was vigorous and active, although perhaps a larger percentage of the student bodies might have been reached.

The conditions in the five centers which were more intensively studied indicate some dissatisfaction with the social program.

Whether or not this feeling was also present in other centers can only be surmised. There were one hundred fifty-six students who felt that the program should be improved by a greater emphasis upon social activities. That means that 34.2 per cent of the students reporting did not feel that they were adequately directed and assisted socially. However, sixty-one students stated that the university church work had proved vital to them because of the social activities connected with the program.

Personal Work

There is a constant emphasis in the literature of the Lutheran student work on the relationships of pastor and students. The pamphlet, *Helping the Student,* says: "Nothing can take the place of individual work. So far as possible the pastor should aim to meet each student individually and to obtain his confidence so as to be of personal comfort and help to him." [5] What the pastors are doing along this line is shown by the replies to the blanks. Seventy-one of the eighty pastors reported contacts with 4,657 students. The total number of students for which these pastors were responsible was 10,146, which indicates that instead of realizing the standard set, they were actually in personal touch with only 46 per cent of the entire group.

These contacts were merely to make easy and natural the conferences which constitute the essential ministry. *Helping the Student* states further:

> The pastor should assure himself through personal conversation that the student's faith is something more than a formality. He should prepare himself to meet students' intellectual and spiritual difficulties by study, prayer, and intimate personal contact with student life. Some students have not yet decided their life work. Through personal interviews of this kind, the pastor can be of great service to students in guiding them wisely. He will sometimes find men who ought to be in the ministry or the missionary field, losing their fine chance for service through a wrong decision in other directions.[6]

This outlines the possible scope of the interviews, although in practice the range covered would be much larger. Notwithstanding this emphasis only thirty of the eighty pastors report personal interviews. These stated that they had a total of 3,707 conferences, or an average of ninety-five each. Since there was

[5] *Helping the Student,* p. 6, booklet prepared by the University Department.
[6] *Ibid.,* p. 6.

no definition given of what a conference was, this might mean long or short, vital or unimportant conferences. Nevertheless, they represent a more personal relationship than that suggested in the other contacts reported.

These 3,707 conferences were on subjects ranging from physical welfare to deeply religious and philosophical questions. The pastors were asked to list, according to frequency, the various types of problems upon which they had held conferences. Religious, philosophical, and moral questions came first, appearing as follows: first, 33 times; second, 4 times; third, 4 times; fourth, 2 times. Educational programs and problems were listed as follows: first, 4 times; second, 10 times; third, 12 times; fourth, 2 times; fifth, 2 times. Social contacts and personal relations with others, including family affairs, conduct and etiquette, were listed as follows: first, 2 times; second, 15 times; third, 4 times; fourth, 6 times; fifth, 2 times. Financial affairs, including employment, show the following: first, 4 times; second, 15 times; third, 4 times; fourth, 6 times; fifth, 2 times. Health and physical welfare were checked as follows: first, 2 times; third, 1 time; fourth, 1 time; fifth, 11 times. Religious, philosophical, and moral questions were most frequently discussed, social and financial problems came close together in secondary importance, education and health problems were least frequently brought up in conference.

Fifty-seven of the eighty pastors reporting estimated the per cent of the student bodies which they reached by such personal conferences as ranging from 2 per cent to 100 per cent, the average being about 47 per cent.

6 pastors reported they reached 100%
9 pastors reported they reached 75% to 99%
23 pastors reported they reached 50% to 74%
8 pastors reported they reached 25% to 49%
11 pastors reported they reached less than 25%

This seems an excellent record of personal conferences on the part of the pastors, but such a program would require, if properly done, a larger amount of time than the schedules seem to indicate that they give to this work.

Four hundred fifty-six students gave their estimate of the help which they received from the pastors. (See Table 300.) Personal friendship was checked by 221, or nearly 50 per cent of them. This speaks well for the effectiveness of the personal

TABLE 300

WAYS IN WHICH STUDENTS HAVE BEEN HELPED BY UNIVERSITY PASTORS

MEANS OF HELP	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Personal friendship	75	10	6	3	17	32	7	60	11	221
Religious and moral instruction and inspiration	63	7	3	6	17	31	13	72	8	220
Social activities and wider social contacts	62	9	5	7	17	30	10	48	8	196
Helpful literature	24	8	2	0	4	5	6	19	3	71
Vocational guidance	15	0	3	0	1	11	4	4	0	38
Financial counsel	11	0	0	0	0	5	0	4	0	20
Blank and no help	30	10	34	18	24	0	0	49	8	173

contacts and conferences. Only twenty stated that they received help on the basis of financial counsel, which seems rather low in view of the fact that the pastors ranked it second as an item for personal conference.

Table 301 is especially interesting in view of the prevalent criticism of the influence of tax-supported institutions on the religious faith and life of their students. It is rather significant that 179 of the 354 students answering the question pertaining to apparent conflicts between science and religion said that they had never been bothered by any such difficulties. Seventy-five stated that they had been troubled, but not sufficiently to seek any help, while sixty others who had been bothered and had sought help had received it. Only thirty-nine of the entire group of students (which is only 10 per cent) said that they had been really upset by the apparent conflicts between science and religion.

The reasons for this whole situation are not stated, but suggested explanations might be: first, that the students were well grounded in religious faith before entering college; second, that

TABLE 301

STUDENTS AND THE PROBLEM OF APPARENT CONFLICTS BETWEEN SCIENCE AND RELIGION—HELP RECEIVED FROM UNIVERSITY PASTOR

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Not bothered by such conflicts	51	7	12	12	21	12	6	56	12	179
Bothered but never sought help	18	5	4	2	9	12	2	21	2	75
Bothered, sought help and received it	17	4	2	3	3	6	4	18	3	60
Bothered, sought help, receiving none of value	12	0	3	0	1	0	0	6	1	23
Bothered, sought help, more confused by conference	3	0	0	1	1	2	0	8	1	16
Blank	18	6	21	8	14	3	2	27	3	102

an effective religious program at college had solved many of the difficulties which had arisen; third, that there might be a tendency on the part of some students to keep their science and religion in water-tight compartments, thus avoiding any conflicts. What proportion of the students is to be found in each of the various groups, it is of course not possible to say. Attention may be called, however, to the great need of effective pastoral service at these centers, so that when conflicts arise help will be at hand. The sixty students who had been bothered and sought help and received it are rich evidence of the contribution which such work may render to the leading Lutherans of the coming generation. The students do not seem to feel that the interviews are as important as the pastors estimate. In giving reasons why the Lutheran student work has proved vital [7] to them only twelve students mentioned personal counsel. It is not easy to explain this,

[7] See Table 302, p. 84.

TABLE 302

REASONS GIVEN BY STUDENTS WHY UNIVERSITY CHURCH WORK HAS PROVED VITAL AND VALUABLE TO THEM AND HOW THEY THINK WORK SHOULD BE CONTINUED AND INCREASED

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Work worthwhile and important	36	7	3	5	0	9	2	33	8	103
Religious advantages—keeps one close to church	22	4	3	3	5	22	6	7	3	95
Social advantages	19	3	2	3	6	8	2	17	1	61
Pastor effective and popular	7	1	0	0	0	4	0	2	0	14
Friendships	6	0	2	2	1	0	0	1	0	12
Personal counsel	6	1	0	0	1	2	0	1	1	12
Special value for freshmen	7	0	0	0	0	0	0	2	0	9
Can be improved—not enough of it	2	1	0	0	1	0	0	5	1	10
Need money to expand and get better facilities	0	0	0	0	0	3	0	15	4	22
Leadership needed	0	0	0	0	0	0	1	5	5	11
No contact with, or knowledge of the work	12	4	23	15	26	0	3	10	5	98

and no explanation is offered. Table 303 gives the reasons why the work is not considered vital by some students.

OTHER MEANS OF EFFECTIVE CONTACT WITH STUDENTS

The question was asked of the pastors as to what were the other means of effective contact with students. Thirty mentioned letters, cards, church bulletins, etc., which were mailed out to the students from time to time; thirteen said they found organized visits to students by members of the congregation to be helpful;

TABLE 303

REASONS GIVEN BY STUDENTS WHY WORK HAS NOT PROVED VALUABLE OR VITAL

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
No contact with or knowledge of the work	12	4	23	15	26	0	3	10	5	98
Live at home	11	5	2	1	1	0	0	0	0	20
No chance for work to be vital	4	2	2	1	3	0	0	4	0	16
Not interested by work	1	0	0	0	0	0	0	12	0	13
Interest in church lacking	1	0	0	0	2	0	0	6	1	10
Does not attract enough to make it valuable	2	1	0	0	0	0	0	3	2	8
Y.M.C.A. and chapel are enough	2	0	1	0	1	0	0	0	0	4
Blank	21	5	10	5	5	4	4	35	2	91

six of the pastors said that they arranged suppers at the parsonage to which students were invited. Three mentioned receptions. Special student secretaries or helpers who acted as assistants in carrying out the general student program were used by three pastors. Four churches arranged for Sunday teas conducted by the Luther League to which students were invited.

A fine example of special pastoral work is being carried on by the student pastor in Philadelphia. His home is open to the students. They can go there at all times and make themselves at home before the open fire and enjoy the friendship and inspiration of a Christian home. Many of the students are entertained at dinner and at small evening parties. All of the Lutheran students are welcome on the same cordial basis. The value of such an institution as this pastor's home in the lives of college students is beyond estimation, and the request of the pas-

tor in Boston for a parsonage in which he can carry on just such a program as this should bring a ready response from the neighboring synods and the United Lutheran Church as a whole.

Other devices used by Lutheran churches are:

1. Church papers in the college library
2. Distribution of Lutheran literature
3. Advertising in the college handbooks
4. Sending delegates to the regional conferences of the Lutheran Student Association of America
5. Broadcasting the student message, which reaches men who would not otherwise come into contact with the work
6. Advertising in the college papers and daily papers of the town
7. Contacts of pastors with students in the social and athletic events of the university
8. Correspondence with parents
9. A plan to put Lutheran students into some Lutheran home for dinner during the college year
10. A Luther Club
11. Arrangement to interview every Lutheran student registering for the first time as soon as possible after his arrival in the college town
12. Efforts to get students to participate in various church activities such as singing in the choir and teaching Sunday school classes
13. Movies on Sunday evening

It is undoubtedly true that few centers use many of these additional means. Student churches tend to adhere closely to a traditional program which has a certain effectiveness, but this might be increased by such devices as are included in this list.

Several true-false statements dealing with programs for student work were submitted to the denominational secretaries. They bear upon additional phases of the work. The statements and replies may be of interest. One statement was worded as follows:

> The local church should provide every opportunity to students for participation and training. They should be represented on practically all the Boards and Committees of the Church, and bear full responsibility along with other members of the Community.

Five secretaries marked this true without any qualifications, and one drew a circle around it to give it emphasis. One marked it false, and it is interesting to note that this secretary carries on the most limited student program of the seven. One marked the first sentence true and the second false. There is a very definite movement for including students in the life and activities of the church to the extent of training them for service on the various

boards and committees. This would probably train the students to serve, and would also make the entire student group feel that the church they attend is their church.

Another statement submitted was:

Every student who is a church member at home should be considered a member of the University Church. Only those should be allowed to vote, however, who contribute to the support of the church, attend services, and partake of communion.

There were greater differences of opinion on this proposition. Three marked it true, though one of these felt that affiliation was a wiser plan. Two marked it false; one thought such a plan useless; one divided the question, marking the first statement true and the second false. This raised in a different way the problem of how to help the students to become a vital part of the university church.

Three other statements have to do with organization:

Every denomination student group, even as small as ten, should have an organization and should with the pastor plan a well-rounded social, religious, missionary and leadership training program covering the whole year, and put students in charge of the various phases. (The above statement would be true if the lower limit were ———.)

Three accepted the statement and marked it true, placing the lower level at 10. One placed the lower limit at 20, one at 25, and one at 500. One objected to the statement "covering the whole year."

If there is a "certain" number of non-resident students of a particular denomination the best plan would be to build a student church which the students themselves would run (with the leadership of a pastor), and the community members should be secondary in number and influence. That certain number is ———.)

To this proposition three gave an unqualified false; one checked false with the exception "unless there is no local constituency"; one is doubtful, but thinks perhaps 150 students might provide a basis. One writes "after eight years of experience I do not know"; another makes no check, but adds, "We have not tried this. Should like to experiment if I could get the money."

The best plan is to let the students have their own organization and the local church theirs, but let the local church offer to the students the facilities they need for their church activities.

Four mark this unconditionally false; one checked it as true; one writes, "It depends on local conditions"; one admits that "In general this is our practice." This last proposition seems the exact opposite of the one which deals with the participation of students in the life of the local church, and it is condemned almost as thoroughly as the other statement was approved.

These results indicate rather clearly the majority opinion of denominational secretaries on certain matters. They believe that students should have a very definite and close relationship to a normal community church, in the life and activities of which they would find full opportunities for expression and participation, and that they should, in addition, be organized to carry on an aggressive student program.

Evangelization and Recruiting

The university churches are not primarily evangelizing agencies. Their task lies in holding the Lutheran students in the church and in developing and enriching their lives. In the process of carrying on an active program, however, other students not members of the Lutheran Church are drawn in and it is part of the Christian duty of Lutheran pastors to reach those other students who have not made definite confession of their faith.

The reports from the 456 students in five centers show a membership in the United Lutheran Church of 358, non-members 89, and blanks 9, as indicated in Table 294. These 89 were members of other Lutheran synods or other Protestant denominations who had affiliated themselves with the Lutheran work. Some, however, belong to no church, and represent prospective members with potentialities of leadership. Twenty-three different churches reported accessions during the year 1926–27. Eight churches received 38 students on confession of faith, five churches reported 7 student baptisms, fifteen churches reported 35 students received by transfer of membership. It is the policy of student churches to insist upon students keeping membership in their home churches. Occasionally, however, a student, who has permanently left his former residence because his parents have moved or other ties there have been broken, feels that he wants to carry his church membership with him. In such a case the student is welcomed by the student pastor. It is possible that the 35 transfers were largely of this class.

Guest membership, as a definite enrollment in local university churches on a basis which will not disturb primary membership in the home church, is used only in Philadelphia and New York City. The former reports about 200 guest members; the latter only 15. Guest membership is not popular throughout the church. Local pastors feel that it is an attempt to wean the students away from their home churches, and it seems that membership in the Lutheran Associations is a more desirable policy. At Cornell all students are considered members of the student church, but in order to vote they must contribute to the expenses of the church and take communion at least twice each year.

The 38 converts reported in the eight churches is testimony to the aggressiveness and effectiveness of the religious program in these centers. The other seventy-two churches which make no such report might well investigate their own programs with a view to discovering certain factors which might make their own churches more attractive to students. Such additions to Lutheranism through this type of college work seem in themselves well worth the financial investment which has been made.

The United Lutheran Church has never considered non-Lutheran institutions a significant source of professional church leadership. However, in the New York and New England Synod, the Committee on Recruiting for the ministry saw, as early as 1909, the opportunity of cultivating university students and drawing into the ministry and other lines of professional church leadership highly trained and aggressive college students from these institutions. This phase of the work is promoted by the secretaries of the Department of Women Students in their work with colleges, especially in view of the fact that they also represent the Women's Missionary Society in this field.

Seventeen churches reported recruiting a total of 30 full-time religious workers through their respective centers in 1926–27; seven churches reported 11 ministers; twelve reported 16 missionaries; two reported 3 parish workers. These 30 full-time professional leaders for the church are an important achievement and should bring confidence in and support to the student work. The secretary of women students reports that of the 28 women with A.B., M.D., or M.A. degrees appointed to missionary positions since the merger, 12 were from Lutheran institutions, 8 were from tax-supported institutions, both state and municipal,

and 8 from other non-Lutheran colleges. It is significant that 57 per cent of the highly trained women missionaries who have gone out in the past ten years have been educated at other than Lutheran institutions.[8] This is especially noteworthy because when an individual has decided upon religious work before he goes to college, he almost invariably enters a denominational institution. On the other hand, most of those who go into religious work from non-Lutheran institutions represent the results of recruiting service that has been done by workers with students. This, of course, speaks eloquently of the possibilities of university church work and of the need of a larger investment in developing programs in this field.

Attitude of Students Toward University Church Work

One of the questions in the student blank asked for an estimate of the extent of participation by Lutheran students in the Lutheran student program. Another asked for their attitude concerning the plan and method by which it was carried out. Table 304 gives the judgment of the students as to the extent of participation. They feel that 20 per cent of the Lutherans in these five centers were actually performing some duty in connection with the student work, and that 34 per cent attend meetings, but do not perform any special duties. This means that they estimate that a total of 54 per cent of the students are actually supporting the work. These same students estimate that 43 per cent of the students are indifferent and 7 per cent are opposed to the whole idea of Lutheran student work.[9] While these are averages of estimates by students, they are worthy of consideration because they come from 235 different individuals with varying points of view. Practically the same group of individuals estimate that 43 per cent of the Lutheran students fully approve of the present plan of Lutheran student work; that 44 per cent are in no way opposed to it, but are indifferent as to what particular plan is followed; that only 13 per cent are opposed to the present methods and prefer some other plan; while 7 per cent are opposed to any campus religious work whatsoever. Conclusions drawn from estimates such as these can be no more valid and hence have

[8] Effort was made to secure data from the Board of Missions as to place of training of the missionaries appointed by them, but no data were received.

[9] These percentages do not total 100 per cent, because of incomplete and erroneous lists of percentages made by some of the students.

no more importance and value than the estimates themselves, because combined errors in judgment will not necessarily produce truth.

TABLE 304

AVERAGE JUDGMENT OF STUDENTS CONCERNING PER CENT OF APPROVAL OF PLAN AND METHOD OF LUTHERAN STUDENT WORK

ATTITUDE	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	AVERAGE
	Men	Women	Men	Women						
Fully approve present plan and method	47	68	52	17	30	77	46	43	11	43
Indifferent to plan and method	48	41	50	56	52	17	37	40	51	44
Opposed to present plan, preferring some other	5	5	20	25	6	3	9	12	32	13
Opposed to any campus religious work	10	4	17	1	22	1	4	9	2	7
Blank	61	18	36	21	34	13	3	51	12	
									Total	249

PROGRAM DEVELOPMENTS

The survey would not be complete without an attempt to determine the needs felt by both churches and students. No movement can long remain static without approaching death. Keen discrimination is required in answering questions in this field. Even though they may have been hastily made, the judgments expressed on the blanks received have some value, and they are presented in this section.

THE STUDENT'S POINT OF VIEW

Table 305 shows the number of students who have been helped by student work. Of the 456 reporting, 217 stated that they had been helped in a vital way. This number is 47 per cent of the total. Two hundred forty-two students felt that the work was sufficiently vital and important to increase, while 108 more felt

it should be continued on the present basis. (See Table 306.) This indicates that the university church work has the general support of 350 of the 456 students, or 77 per cent of the total. The 94 who did not answer seemed not to know enough about the work to express any judgment, while only 12 of the entire number asked for a decrease, which means that the work is definitely opposed by only 3 per cent of the Lutherans reporting. Such approval should commend this work highly to the Lutheran Church at large. Of the 203 who answered "no" to the question concerning whether or not they had been vitally helped, 93 urged that the work be increased, 35 felt that the work ought to be continued, while only 12 felt that the work should be decreased. (See Table 307.)

The reasons given by students as to why the student work had proved vital and valuable to them are shown in Table 302. Many of the reasons were in such general terms that they have been classified under the phrase "work worth while and important." Of the remainder, the religious advantages, including the idea of keeping one close to the church, were mentioned 95 times, while the social advantages of the work were referred to 61 times.

Personal counsel, which ranked high in the estimation of the pastors and secretaries, was mentioned only 12 times by the students. Evidently this particular group of 456 students was not impressed by the personal conferences in which they had participated. The replies as a whole showed little discrimination but a general support and appreciation of the work.

In Table 303 are given the reasons why the work has not proved vital to some students. These students have little personal knowledge of or contact with the work. In such universities as Temple and the other Philadelphia institutions, we find quite a number who have had no contact with the student pastor, but these are exceptional conditions, since the pastor in Philadelphia has a field which no one man could possibly cover. A very small percentage state that they are not interested in the work which is going on; four state that they feel that the Young Men's Christian Association and chapel are sufficient, apart from denominational work.

The student blanks ask the question, "If you feel there should be increased effort in student work, what in your judgment are the next steps which should be taken in improving the effectiveness of the work for Lutheran students in non-Lutheran institutions?"

TABLE 305

STUDENTS HELPED BY THE UNIVERSITY CHURCH WORK

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Yes	63	6	7	7	15	32	9	69	10	217
No	51	13	26	15	25	2	4	57	10	203
Blank	2	3	9	6	6	0	1	9	0	36

TABLE 306

STUDENT DESIRES CONCERNING UNIVERSITY CHURCH WORK

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Continue	34	4	3	4	7	3	3	44	6	108
Increase	60	9	17	12	23	31	8	70	12	242
Decrease	5	0	1	0	2	0	0	2	2	12
Blank	17	9	21	11	14	0	3	19	0	94

TABLE 307

STUDENT DESIRES OF THOSE ANSWERING "NO"

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Continue	10	3	2	1	3	2	0	21	3	45
Increase	23	4	10	8	15	0	3	25	5	93
Decrease	5	0	1	0	2	0	0	2	2	12
Blank	13	6	13	6	5	0	1	9	0	53

The suggestions which were made are given in Table 308. The fact that only 155 of the 456 students answered this question is evidence that many had not given serious consideration to the work, or were not sufficiently close to it to recognize its deficiencies. "More social life" was mentioned by 40 students, however, and "better organization" was felt necessary by 34. While in institutions where there was not much social life there was a demand for a "Luther Club," in institutions where there were

TABLE 308

STUDENT SUGGESTIONS CONCERNING IMPROVING THE EFFECTIVENESS OF THE WORK

SUGGESTIONS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
More social life	14	3	3	2	4	1	3	9	1	40
Better organization	7	4	2	1	9	1	0	0	1	25
Lutheran club should be organized	2	0	5	1	9	0	0	3	1	21
Secure additional pastoral help	4	1	0	0	0	6	0	4	5	20
Holding meetings and conferences	6	1	3	1	3	0	0	5	0	19
More money necessary	1	0	0	0	0	0	0	8	6	15
Secure best men as student pastors	2	0	0	0	0	5	0	6	1	14
Closer contact with pastor	4	0	1	1	2	1	1	2	0	12
Student social center	3	0	0	0	0	0	0	4	2	9
Start some Lutheran work	1	0	0	1	4	0	0	0	1	7
Personal work by students	0	0	0	0	0	2	3	2	0	7
Endowment	0	0	0	0	0	6	0	0	0	6
Develop interest in church work	1	1	0	0	0	0	0	4	0	6
Blank	81	16	28	22	26	16	9	95	8	301

many clubs and organizations this need was not felt. Fourteen expressed their feelings that only the best men should be secured as student pastors, which constitutes an appeal to the denomination adequately to finance the local university churches. Where certain needs of the program had been discussed with the students, these found expression in the blanks. For instance, at Cornell, six students included the need of an endowment in their answers. The answers as a whole cover a wide field and bring forth the various needs of a constantly developing work.

Table 309 sets forth the specific recommendations with regard to the various elements of the student program. The need for more emphasis was felt most keenly concerning "Freshmen help and counsel," which was checked by 202 of the students. Two hundred one of them desired more emphasis on "Lectures on personal problems." Satisfaction with present conditions seems to center around "Deputations" and "Pastoral Work." Little dissatisfaction with the present program was expressed. "Missions," "Study of Church Doctrine and History," and the "Study of International Relations" were the items most frequently checked as requiring less emphasis. One could not base a program on the results of these particular responses, but they are of value in showing student trends and in giving suggestive leads for further development of the student programs.

The Pastor's Point of View

The future of the university pastor movement depends upon the vision, the statesmanship, the careful planning and the persistent determination of the pastors themselves. It is therefore of importance to know how they consider the development of their work, its needs, its possibilities, and its financial requirements. Three questions of the pastor's blank were designed to secure the data for tabulation. Of the eighty returns, only 27 or 33.7 per cent of the total contained answers to any of the questions dealing with these fundamental considerations. When so large a percentage of the pastors are not articulate concerning the problems of growth and development, the situation seems serious.

The first question asked was worded as follows: "What in your judgment are the next steps needed for improving the effectiveness of the work for Lutheran students in these non-Lutheran institutions?" Only 41 pastors, or about 50 per cent,

TABLE

CHANGES IN PROGRAM

	University of Pennsylvania			University of Pennsylvania			Temple University			Temple University		
	Men			Women			Men			Women		
	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change
1. Social activities	38	3	43	3	0	6	18	0	3	8	0	3
2. Missions	24	8	23	2	1	4	7	4	7	4	0	4
3. Financial counsel	28	2	44	1	0	4	9	0	7	6	0	4
4. Deputations	23	3	47	0	0	5	6	1	6	3	0	6
5. Helpful literature	41	2	30	4	0	3	17	0	1	13	0	1
6. Study of industrial conditions	38	8	27	3	0	3	13	1	4	7	0	3
7. Religious and moral instruction	40	2	35	6	0	2	14	0	5	12	0	1
8. Freshman help and counsel	49	0	33	6	0	2	13	0	3	11	0	2
9. Vocational guidance	37	4	34	3	1	4	15	1	2	10	0	3
10. Pastoral work	23	2	51	1	0	3	10	2	5	6	0	4
11. Study of international religions	38	9	30	6	0	4	14	1	4	6	0	3
12. Study of church doctrine and history	41	7	28	1	0	4	9	2	4	8	0	1
13. Discussion groups	39	6	35	9	0	0	12	0	2	7	0	1
14. Outside student conferences	37	4	35	3	0	3	11	0	2	4	1	3
15. Lectures on personal problems	50	3	22	5	0	4	13	0	2	8	0	2
Total	546	63	537	53	2	51	181	12	57	113	1	41
Blank	15			10			20			9		

made any answer to this question. A few responded in general terms. Both the answers and the absence of answers show a lack of a working philosophy and a failure to grasp the general problems of the field. The answers given were expressed largely in local terms, which duplicated in many cases the answers to the next question.

Several ideas, however, were expressed sufficiently often to gain special recognition. Eight individuals emphasized the necessity of bringing the various Lutheran bodies together into one church. Especially in the Middle West and in the Northwest

309

SUGGESTED BY STUDENTS

OTHER PHILADELPHIA INSTITUTIONS			CORNELL UNIVERSITY			STATE TEACHERS COLLEGE			PENNSYLVANIA STATE			UNIVERSITY OF NORTH CAROLINA			TOTALS		
More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change
15	1	14	5	2	24	10	0	2	47	4	62	12	1	2	156	11	159
14	4	8	17	1	10	6	0	6	38	17	59	7	2	5	119	37	146
14	2	7	8	2	16	6	0	6	48	3	54	8	2	4	128	11	146
9	1	10	5	3	14	9	0	3	27	5	72	7	2	4	89	15	167
16	1	4	17	2	8	11	0	1	57	5	44	10	1	2	186	11	94
13	1	8	12	1	11	7	0	5	43	7	51	11	1	1	147	19	113
16	0	7	10	0	18	12	0	0	58	5	44	12	1	0	180	8	112
17	1	19	12	11	13	10	0	2	71	5	35	12	1	1	202	8	100
13	1	8	10	1	16	9	0	3	49	10	48	8	1	4	154	19	122
10	0	9	3	0	23	9	0	3	42	8	62	10	2	2	114	14	162
13	2	6	9	5	13	11	0	1	48	10	50	5	2	5	150	28	116
13	2	6	9	5	10	10	1	1	44	13	49	9	2	3	144	32	106
15	1	10	7	2	17	9	0	3	63	4	42	10	1	3	171	14	113
16	0	9	10	5	13	9	0	3	37	13	56	11	0	2	138	23	126
18	0	4	14	2	13	10	0	2	73	7	25	10	1	2	201	13	76
212	17	129	148	32	219	138	1	41	745	116	753	142	20	40			
13			3			2			14			3			89		

was this need keenly felt. The barriers between the various Lutheran groups seem to hinder the student program, and unity seems to these pastors the first step. Seven urged the development of an appreciation of student work throughout the church, and the coöperation of the home pastors in directing students to the Lutheran university churches.

The presence in many localities of hostility on the part of home pastors to the work of the student pastors and to the attendance of the students at non-Lutheran colleges was mentioned by four, and these urged that efforts be made to allay that opposition.

Even in high circles in the Church there is some opposition to the whole university pastor movement because it seems to encourage Lutherans in attending non-Lutheran institutions. One pastor suggests that the full coöperation of the local congregation in the university town be secured as the basis of effective work, which, of course, is a fundamental policy of the University Department. Even here minor jealousies develop which hinder and cripple the work.

Six pastors state the fundamental principle that there should be adequate facilities for student work near the campus. The term adequate is not defined, but may be interpreted to include a suitable auditorium, educational assembly rooms, individual classrooms, social rooms, large and small dining rooms, an accessible office for the student pastor, and a library of Lutheran literature. The emphasis, however, is on proximity to the campus. Students will not go far for social rooms, and if the church attempts to become a center for student life and interest, facilities must be located along the paths which students ordinarily travel. Social rooms where Lutheran students may find acquaintance and fellowship with others of their own denomination, and from which as a headquarters an attractive student program may be promoted, experience dictates, must be near the campus.

The development of a better program was stated by seven to be the next step. The specific items of the program were socials, visits, pastoral work, conferences, and Lutheran literature in the library. The need of full-time, ordained, and specially trained student pastors was voiced by four. These felt the necessity of developing a group of specialists in this field who would be called to give their whole time to this important work. The use of students' spare time, the employment of seminary students where they were available, the hiring of parish workers, and the enlistment of trained laymen were also offered as solutions of the problem of personnel in the carrying forward of this program. Other things were mentioned in the light of local needs. A parish house was desired by two, while others listed adequate and permanent support, an endowment, and a parsonage.

It is evident that there was no general consciousness of a specialized field of work, with special personnel. It is quite evident that these pastors need to be brought together, to see their tasks in the largest outlines, to get inspiration from the work which is

going on in other centers, and to feel the importance of the responsibility which is theirs. Money for conferences in geographical districts is needed, as indicated by the returns from this question. It would be better to cut appropriations to centers for work, and give these men a vision of their task. If they had such outlook, they could secure necessary funds from the students and from parents in amounts which would dwarf the small contributions now doled out to these centers. It seems unfortunate that face to face with the opportunities of training and developing 14,000 students, only one pastor mentioned adequate and permanent support, and only one other mentioned endowment. One of the great needs is for permanent support, but the requests of the pastors were relatively small.

There is an urgent demand from the students for opportunities for self-expression, but not one reference is made by pastors to the possible development of a democratic program for student work. These pastors need an awakening to democratic procedures in the handling of this work.

Two other questions concerning the development of the work were asked the pastors: "What more could be done for Lutheran students if your church were more liberally supported?" and "In your judgment how much more would this additional proposed work cost per year?" Here is where the lack of serious thought is most evident. Thirty-six, or nearly 50 per cent of those returning blanks, had no answer whatsoever to the questions. In other words, the others had apparently never given the matter sufficient thought to say what additional things might be done for the students in their centers. Nine desired new church plants and two of these estimated the cost at from $100,000 to $150,000, while one stated that the expense would be heavy. The others made no estimate. Six of the nine suggested better locations near the campus. Eighteen listed improvements, while one desired a parsonage. Three felt the need of a parish house, two wanted headquarters near the campus, and two thought that denominational dormitories would be helpful. One felt the need of an endowment of $100,000. The remainder, nine in number, desired improvements in terms of classrooms, writing rooms, social facilities, etc. The proposed cost of these improvements is exceedingly small. One suggests a $2,000 expenditure, and one uses the term heavy, but the other estimates are in small amounts—

five ranging from $25 to $600. These estimates do not indicate sufficient careful thought to the problem of what the expense would be to bring these plants up to ordinary efficiency. One suggests that a better program and a meeting place would cost $25 a year to take care of 121 students. Another estimates that improvements to the church and advertising for a student group of fifty-three would cost $250. It is difficult to know what they have in mind, but such estimates are obviously inadequate.

Seven pastors felt the need of assistant ordained pastors, the cost of which was estimated as follows:

3—$3,000.
1—$1,500.
1—$ 900 to $1,800.
1—estimates the cost of such help as low as $900.
1—makes no estimate.

Six pastors desired student help, two of them estimated the cost at $100, one at $150, two at $270, and the other at $300. Student help is better than none, and in so far as it frees the pastor for work with students it is a justifiable expenditure. It should never mean that the students take the pastor's place in those essential relationships with individuals and groups.

Two pastors desired parish workers, non-professionals, who are not otherwise occupied. One of these estimated that the cost would be about $500, while the other suggests that the cost would be small. Here again such help should put the pastor in closer touch with the students but should not come between him and them. Seven expressed the need of secretarial help which is variously estimated at from $75 to $500. Such help would relieve the pastor of a certain amount of detailed work and release his time for more important service.

Better programs of work were desired by twenty pastors, as follows:

6 desired more social life
5 wanted to secure good special speakers
2 wanted library facilities with Lutheran books
2 felt the need of more personal work
2 wanted closer coöperation with the Lutheran Student Association of America
1 desired a church bus to carry students back and forth
1 felt the need of more visits
1 thought more study classes would help solve his problem

1 proposed sending out letters and literature to the students as a constructive basis of service.

Fifteen estimated the increased cost of the program as follows:

3 at less than $100
6 at $100
5 at from $150 to $300
1 at $500.

This last estimate has to do with music for the church to make the service of worship more attractive. It is doubtful if such an item as this should be included in the list as a part of the development of a better student program, important as music may be. Five made no estimate of the additional cost of the program proposed.

While much could be done with these sums of money, there seems to be a failure to appreciate the broader aspects of the student program which would cost much more. Perhaps these ministers have been trained to ask for small sums for fear larger amounts would not be forthcoming, but there is also evidence of a lack of vision of what should be done for the students attending the non-Lutheran colleges and universities.

Advertising was desired by five, and three of these proposed special amounts of $100 for this purpose, while another thought $200 would be necessary. There is no doubt that advertising would help, but when advertising is not coupled with a constructive and complete program, it will not secure results. The best advertising is a vigorous, active, interesting program of work. Only two pastors mentioned the problem of upkeep of plants; one of these estimated the cost of upkeep of a parish house at $1,500; the other made no estimate. Upkeep of new equipment is an important consideration when the work is expanded.

In summing up this section, one feels that there are only a few pastors who really come to grips with the university church problem. What these few pastors see and feel should be shared by the entire group of those intrusted with the responsibility of training the college students of this generation for service and usefulness in the church during the coming years.

CHAPTER VIII

EQUIPMENT AND PERSONNEL

Equipment

In the statement of principles for Lutheran student work adopted by the Board of Education, there is an item concerning equipment which reads as follows:

> There is therefore needed in every university center a representative Lutheran church, with adequate Bible School and social equipment.[1]

This equipment is deemed necessary in view of the statement of objectives which has been given. The student church is to be practically no different from any community church. The students need worship, study, and social life, and provision for these should be found in every church.

It is interesting to note in this connection the judgment of denominational secretaries concerning equipment. The seven who answered the blank checked this question in such a way that their combined ratings as to the importance of equipment would read as follows:

1. An auditorium conducive to worship.
2. An easily accessible office for the university pastor.
3. An attractive social room, open day and night.
4. Individual classrooms for religious education.
5. A religious library of books and magazines.
6. Dining facilities with a well-equipped kitchen.

Other items, such as a game room, movie booth, and quarters for a chaperon, seemed unimportant or unnecessary. The fact that all except one of the replies put the need of an auditorium for worship first is very significant, for it places vital religion as the primary consideration in the determination of physical facilities.

This problem of equipment is complicated by the fact that

[1] *Minutes of the Board of Education, May 4, 1920,* p. 52.

universities and colleges so frequently are located in small towns where the local church is poorly financed and equipped. Such a church may possess some of these features, but very often they are not adequate for effective student work. At Pennsylvania State College, located at State College, a very small church with inadequate auditorium and educational facilities, is obliged to minister to a local congregation of several hundred and, in addition, to 400 students. It was impossible for the local congregation in this particular instance to build the type of church that was necessary to meet the student needs, and six of the synods have united in authorizing a campaign for $100,000 to provide a first-class church plant.

What is necessary there is also essential at other places, and the denomination as a whole should coöperate in building adequate churches at such institutions to take care of the religious nurture and development of Lutheran students. At the University of North Carolina there are eighty Lutheran students and no Lutheran church. The Lutheran pastor from Durham spends one day a week in Chapel Hill but because of the absence of church facilities his services are decidedly limited. North Carolina Lutherans should recognize the need of that local situation and build a church which would adequately care for the Lutheran students, or a coöperative plan should be worked out with other denominations. In the long run this investment in facilities for student worship, study, and social life at university centers will probably return to the church in financial values alone many times what is expended.

What has been done at Cornell will be an example and inspiration to the denomination for years to come. There was no Lutheran church at Ithaca before the war, but there were Lutheran students in Cornell. The New York and New England Synod recognized the need and after years of effort there was built at the main entrance to the campus a beautiful Lutheran church, which cost $145,000. What could be done there without a local congregation, can be done elsewhere, and where a local constituency is able to bear some of the expense the problem is even less difficult of solution. Where such a program is not practicable or possible, a coöperative enterprise would insure the needed religious advantages for Lutheran students.

One of the finest Lutheran churches in the country, and perhaps

the most attractive at any student center, is the one at Madison, Wisconsin. It was built in 1922 and is valued at $450,000. This cathedral church is located just across the street from the university campus, and is an inspiration to all who come within its doors. This church plant, adequate in every way to minister to the hundreds of Lutheran students at this important center, is the result of the efforts of the various student pastors, beginning in 1909 with Dr. Howard R. Gold and continuing under the successive leadership of Rev. Howard Snyder, Rev. Goehring, and Dr. A. J. Soldan. It was during the pastorate of Dr. Soldan that the church was built, and he continues to be the pastor.

Many of the churches in these various university centers are within easy walking distance of the campus. Fifty-four of the eighty pastors reporting gave the distance as follows: across from campus, 6; one to five blocks away, 19; five to ten blocks away, 8; more than ten blocks away, 21. The churches which are more than ten blocks away are rather inaccessible and these should probably be replaced by plants closer to the campus. Thirty-three of the 54 seem to be well located for student work. Some churches are so far removed from the campus that the church itself does not constitute a social center. Such churches have attempted to improve the situation by the establishment of a social room nearer the campus where students can meet the pastor, and where committee meetings may be held and a student program promoted.

The Lutheran church in Champaign, Illinois, is twelve blocks from the University. It was soon found unsatisfactory as a meeting place for students during the week. A room was rented in a building much frequented by students, and this was furnished attractively as a social center. By virtue of that additional equipment, the Lutheran work has taken on new life. Activities have increased, the pastor's contacts have multiplied, and the church on Sunday is better attended than ever before.

Denominational dormitories are being advocated by many workers in this field. Two pastors expressed a need for them in blanks sent in. Experiments are being made, and the results of these should be carefully checked. Girls' dormitories at Ohio State University, operated by the Presbyterian and Episcopal churches, have been very successful. A contribution of this kind to the comfort and spiritual inspiration of students is one which will bring student appreciation.

The reports of pastors concerning the places where conferences were held had some bearing on equipment. In the sixty-seven replies to this question, home was given by 38, office was given by 37, and student rooms was given by 7 pastors. This further emphasizes the need of an accessible office where students could meet the pastor, and to which they might be encouraged to come. There seems to be less hesitancy on the part of students to go to an office than to a home. The fact that "home" is so frequently given is probably the result of the fact that many of these pastors have no office.

Personnel

The success or failure of the student work lies largely with the pastor. The time he gives, the attitude he holds, his responsiveness to student needs and desires, his leadership in financing the program, his tact in keeping a friendly and coöperative feeling between the townspeople and students, all help to determine the effectiveness of the student program. Therefore, the primary consideration must continue to be given to personnel.

The seven denominational secretaries who expressed their opinion of what was of first importance in student work rated the various elements in the following order:

1. A well-trained, congenial, efficient and inspiring pastor (unanimous).
2. Adequate permanent support.
3. The best of coöperative relations with other denominational pastors.
4. A well-planned program.
5. A church plant, adequate in every way for student work.

According to the judgment of these secretaries the personal element in student work is most important. It is the key to the whole situation. The plant to them is least important, but the spiritual forces there operative are primary.

The greatest handicap to the work is probably the frequent moves of the pastors in these churches. New men coming in cannot develop a student program at once and a costly interim occurs which handicaps the student organizations which existed under the previous pastor. The best pastors and the finest spirited individuals should be retained in these centers, but it has been found that the financial inducements offered by these churches, which many times cannot be adequately supplemented

by the University Department and neighboring synods, are frequently insufficient to hold them in student work.

Sixty-five of the 80 pastors reported as follows concerning the length of time they had been in student work: more than ten years, 11; five to nine years, 22; three to four years, 15; less than three years, 17. Thirty-three of the pastors, or practically one-half of those reporting, by virtue of more than five years of service should have a thorough acquaintance with local conditions and an understanding which should enable them to build up a strong student program. Even the 15 who have been in student work from three to four years should have effective organizations well established. The other 17, however, are more at a disadvantage in the newness of the relationships which a college community places upon a minister. Long term pastorates are necessary and only adequate finances can guarantee such a condition.

Concerning the qualifications of student pastors, there is one official statement of the Board of Education contained in the principles previously referred to. It reads as follows:

> The pastor should be qualified by personal piety, intellectual attainments comparing favorably with those of the faculty members, and a sympathetic understanding of the intellectual problems of faith that affect the students.[2]

The seven denominational secretaries checked the qualifications of student pastors in the order of their importance as they judged them. The result was:

1. Genuine liking for students as a group and the capacity to understand them.
2. Ability to preach.
3. Ability to advise on all kinds of student problems.
4. Capacity for associating easily with young people.
5. Acceptability to university people and other pastors.
6. Ability to organize and promote the enterprise.

There seems to be general recognition of the fact that the heart of the pastor must be in student work if he is to be a success. Other skills may be important, but if he lacks the urge and does not feel the thrill of student work, he is unfitted for a university center. Next to this factor is his ability to inspire students and guide them through preaching. He should be a college and seminary trained man, one who can think as clearly and express himself as definitely as any man on the faculty. He should have a

[2] *Op. cit.*, p. 52.

message which is sufficiently vital to students to make them want to hear what he has to say. He should have a manner sufficiently pleasing and attractive to make him sought by students for personal conferences, and he should be the type of man who inspires confidence because of his understanding of human problems. Such men are not easy to find, but they can be developed, and the University Department should have an adequate budget for the training of young men for these important pastorates.

CHAPTER IX

FINDINGS AT FIVE UNIVERSITY CENTERS

A general survey such as this is limited in the extent to which detailed study of local situations can be made. It was possible to visit five centers chosen because they seemed to represent different types of work. Each center will be discussed separately. The data contained in the returns from the pastors' and students' blanks are not included in this chapter, however, but will be found tabulated by centers in Chapters IV and VI of this Part.

University of Pennsylvania

Student work at the University of Pennsylvania is typically metropolitan in its features. The pastor is responsible for about 1,800 Lutheran students in twelve different schools and colleges as follows:

University of Pennsylvania	700
Drexel Institute	300
Jefferson Medical College	50
Hahnemann Medical College	40
Temple University	490
College of Osteopathy	15
College of Optometry	25
College of Pharmacy	100
School of Industrial Art	10
Women's Medical College	6
Miss Illman's School	15
Princeton University	50

Such an assignment of responsibility is distinctive, duplication in the United Lutheran Church being found only in the city of Boston.

In order to make even a gesture at pastoral care for these 1,800 students the pastor must be related not to one church, but to many, and there are ninety Lutheran churches in the city of Philadelphia. The student pastor's name is carried on the church bulletins of a number of widely scattered churches. His time

and effort are centered in the Lutheran Church of the Holy Communion, where he teaches a class of university students in the morning and directs the work of the Luther League in the evening. His relationship with the other churches is necessarily casual and remote.

The pastor estimates that one-half of all the Lutheran students in these Philadelphia institutions are commuters, which means that on Sunday they are accessible to their home churches, and are therefore of only secondary concern to him. His primary responsibility is for those who are away from home, but even with this reduction in numbers, the task is too large for one person to do well. Reports from the students not in the University of Pennsylvania show that he is touching the other eleven institutions very superficially. This is no condemnation of the pastor, for he is busy sixteen hours of almost every day; but it calls attention to the need of a staff of at least part-time workers who can minister to the students in all the institutions of Philadelphia.

Brief History of the Work.—The Lutheran student program in Philadelphia began in 1909. A letter written in that year to the students tells the story in an interesting way. Part of it reads:

Philadelphia, December 14, 1909.

MY DEAR SIR:

You will find enclosed a list of your fellow Lutheran students in the different departments of the University to whom invitations were sent for the recent reception given by a committee of Lutheran clergymen and laymen of this city in coöperation with the Christian Association of the University. There are Lutheran students in the University whose names are not on this list. It is the committee's desire to complete it and to that end it solicits your aid. Will you kindly give us the names and addresses of any such students you may know whose names are not on the list?

* * * * *

From time to time, you may receive invitations from pastors of Lutheran churches, located reasonably close to the University, to their regular or special services as well as to social entertainments given in their churches. The Committee hopes that you will find it convenient to accept these invitations, if they should not interfere with your work; make the acquaintance of other Lutheran people, and at all times maintain and develop your Lutheran teachings.

Should you at any time be unduly perplexed or in trouble of any kind the committee is anxious to make you feel that a personal and confidential relationship will be very easy for you to create and may be one of the

most desirable things for you to establish. If such difficulty should arise we ask you to call. . . .

The committee in Philadelphia worked through the Christian Association until a full-time Lutheran pastor was called in 1917. From that time the Lutheran Student Work Committee of Philadelphia continued to work in the heartiest coöperation with the pastor, doing all it could to make the student work as effective as possible.

Rev. C. P. Harry was called by the Committee on University Work of the General Council to be the students' pastor in Philadelphia. He served until he became secretary of the University Department in 1921. During his pastorate the coöperative Christian Association organization, as outlined under another heading, was created and was approved by the Board of Education in 1920. Rev. Robert H. Gearhart, Jr., became university pastor in 1922 and now holds that position. During Mr. Harry's pastorate in Philadelphia extension work was undertaken not only in the city among the other colleges and institutions there, but also throughout the state. Mr. Gearhart now has only Philadelphia and Princeton as responsibilities.

Type of Work.—The religious work at the University of Pennsylvania is rather unique in that it is interdenominational in character. The denominational workers constitute the Christian Association, which has a General Director who is chairman of the group and the coördinating influence for the maintenance of unity. He is assisted by an Associate General Director.

At the present time there are six denominations which are officially coöperating in the Association: Baptist, Episcopal, Lutheran, Methodist, Presbyterian, and Reformed. Representatives of these denominations are in charge of the various departments of work: religious education, conferences and special meetings, vocational guidance, deputations, Christian world education, and literature. In addition, there is one person who promotes social service and summer camps, another who has charge of the International Students' House, a woman who directs the University Settlement House, another woman who has charge of women students, and still another person who is a missionary representative in Shanghai. One of the staff is assigned to work with small denominational groups.

The Lutheran pastor has responsibility for vocational guidance as his special assignment in this unified organization, and works with any student, Lutheran or not, who needs help. Because of this campus-wide program, the pastor estimates that one-third of his time is given to non-Lutheran students. This is balanced, however, by the service which the other members of the staff render to Lutheran students. Besides this coöperative work the Lutheran pastor carries on a Lutheran student program which is described in another section.

This comprehensive Christian student organization has met with real success, and has been the inspiration for other similar enterprises. It is praised both within and without the university at which it is operating. The financial backing by students, alumni, and the population at large speaks well for its results.

Facilities for Work.—The physical equipment for Lutheran student work in Philadelphia includes the Christian Association Building for the students of the University of Pennsylvania; the student pastor's home at 231 South 39th Street, which serves as a center of pastoral work, largely for University of Pennsylvania students; and the Lutheran churches of the city.

The only special equipment for Lutheran work is at the University of Pennsylvania. The new Christian Association building was completed in the spring of 1928, and constitutes probably the best building for religious work on any campus in the country. It represents an investment of $650,000, and was financed by contributions from students, alumni, and residents of Philadelphia. (The students contributed more than $60,000.) It contains an auditorium, social rooms and lounges, a reading room, conference and committee rooms, and individual offices for every member of the staff. Here the Lutheran pastor has his office, and does most of his formal work. With every type of facility such as private rooms for interviews, small rooms for committee meetings, dining rooms for lunches and dinners with denominational groups, social rooms for promoting fellowship and acquaintance among students, the Lutheran student pastor has every possible advantage. This building is so attractive that students thoroughly enjoy going there.

The pastor's home is a "home" for the students as well. It was purchased by the Ministerium of Pennsylvania, which appropri-

ated $20,000 to be paid in annual installments of $2,000 for ten years, and the East Pennsylvania Synod, which appropriated $10,000 payable in five annual installments. The house and its repairs cost approximately $24,000. The Lutheran Women's League assisted in furnishing it. It is a house very well adapted to student work, and it is made especially attractive by the spirit of friendliness and hospitality which pervades it.

The Lutheran churches of Philadelphia provide a very important part of the equipment for student work, for Lutheran theory and practice center the student program in local churches. What is done on the campus in no way takes the place of the services of the church. The auditoriums for worship, classrooms for Bible classes, and social rooms for receptions and parties are indispensable. The University of Pennsylvania students, and also those from Drexel Institute, use the Church of the Holy Communion more than any other, and it is there that the pastor spends most of his time on Sunday. St. Matthew's Church also ministers to some students from the University. The Messiah Church is reaching most of the Lutheran students at Temple University. Other churches are also offering a cordial welcome to the students who come to them.

Finances.—The total budget of Lutheran student work at Philadelphia is $6,350 and is divided as follows:

Salary (home is provided)	$3,000
Discretionary fund	750
Entertainment and house repair allowance.	1,300
Telephone and telegraph	50
Annual banquet, luncheons, etc.	400
Conference and travel	200
Printing and postage	200
Taxes and interest	270
Coal	180
Total	$6,350

Office expenses and secretarial assistance are carried by the general budget of the Christian Association.

Program.—The student pastor in Philadelphia concentrates on the Lutheran students in the University of Pennsylvania. He also calls upon some students at Drexel Institute since the stu-

dents there are accessible. He goes to Princeton once a month, and calls upon as many Lutheran students as possible. The other institutions receive relatively little attention because the students in them are very difficult to reach.

The Lutheran student program at the University of Pennsylvania is carried on in coöperation with the Christian Association. The Lutheran student-president is an ex-officio vice-president on the cabinet of the local Christian Association. He appoints chairmen for the following twelve committees: deputations, social service, religious education, world missions, International Student House, finance, young people's societies, personal work, special meetings and conferences, commuters, publicity, and graduates and faculty. These committee chairmen form the Lutheran Student Executive Committee, which works out its program for the year with the pastor. Each committee chairman is also the Lutheran representative on the Christian Association committee of the same name. By this organization all the religious work of the campus is thoroughly integrated.

The student programs in the churches center in the church organizations such as the Sunday school and Luther League. The campus organization does not extend into church activities. The students find themselves in a normal church atmosphere, and there is no effort to integrate or even correlate the two programs.

This survey cannot pronounce upon the wisdom and efficacy of this plan, but the question should be definitely faced as to whether or not the two religious programs for students should be kept so distinct. The great demand in educational procedure to-day is for integration, and the programs at Philadelphia seem to violate this rather fundamental principle.

The pastor conducts discussions in a freshman dormitory, in a fraternity house, and in the Sunday school. The first two are a part of the campus program, and cover a period of twelve weeks; the Sunday school class is held in the church and meets throughout the year. Discussions outlined in such books as those by A. B. Curry, *Jesus and His Cause* and *Facing Student Problems,* as well as in the student problems series of the Young Men's Christian Association, are used both on the campus and in the Sunday school class. It is through these classes that many contacts are made and a basis laid for a wide and helpful ministry.

The primary interest of the pastor is personal. He estimates

that in 1926–27 he had more than 600 personal conferences with students. He entertained fifty-two students at dinner. He estimated that two hundred came to see him either at his home or at his office, and that he called on forty per cent of the students in their rooms. Although as a result of this work no student joined a Lutheran church in Philadelphia, about fifteen joined churches in their home towns, and in three cases the entire family united with the church. Recruiting was also successful, for through the pastor's efforts two candidates for the ministry and three for missionary service were secured.

The students are related to the local church on the basis of guest membership. More than two hundred students enrolled themselves in the Church of the Holy Communion. This type of membership does not disturb the primary membership of the students in their home churches, and gives them a relationship which is essentially the same as regular membership, with all privileges except voting. Because the Lutheran student program is centered in the Christian Association, such a membership as this seems necessary to make the students feel themselves a part of the church which they attend.

Another division of the program consists in distributing religious literature. The University Department has prepared some very helpful booklets. *Living the Life,*[1] which is by far the most popular of all, necessitating to date a total edition of 40,000, is used to some extent at the University of Pennsylvania. *Science and Religion; Do They Conflict?* [1] has proved most helpful to students there, and other pamphlets in the order of their value are as follows: *Truths by Which We Live,*[1] *As a Lutheran,*[1] and *Some Reasons Why.*[1] The students are also greatly interested in Fosdick's *Adventurous Religion,*[2] Brown's *Why I Believe in Religion,*[3] and Fleming's *Marks of a World Christian.*[4] Copies of these are circulated among the students, where the pastor feels that they will be most helpful. The Lutheran Student Association sends out news-letters to all the Lutheran students, and seeks to keep them in touch with the activities of the Lutheran program.

The "Help Hepner" missionary project claimed the attention

[1] Booklet prepared by the University Department.

[2] Fosdick, Harry Emerson, *Adventurous Religion, and Other Essays.* Harper and Brothers, 1926.

[3] Brown, C. R., *Why I Believe in Religion.* The Macmillan Company, 1925.

[4] Fleming, D. J., *Marks of a World Christian.* The Association Press, 1919.

of part of the students, but only $200 was raised last year. This means that the students are not taking the missionary cause very seriously, although the effort is to be commended.

At St. Matthew's Church and at Messiah Church three Mt. Airy Seminary students are promoting and directing student work. Two of them are working directly under the university pastor. These churches are reaching a number of students in their vicinity, and the help of the Seminary students is strengthening the work in these centers.

Of the one hundred twenty-eight University of Pennsylvania students answering the blanks, only one was taking a course in the field of religion in the University. With twelve courses offered, it seems that more of the Lutheran students should take advantage of this work.

Cornell University

The Lutheran Church at Ithaca, New York, serves 254 Lutheran students in two institutions as follows: Cornell University, 204, and Ithaca Conservatory of Music, 50. The church is located near the edge of the Cornell University campus at the main entrance and is passed by all the students as they go and come from the business center of Ithaca. This places the church in the most advantageous location for ministering to Cornell students. The girls of the Conservatory, however, have a long trip from their new campus to the Church. As yet, however, the distance has not materially affected their participation in the work. The other churches are located at greater distances from the University in the town and the students must walk down the long hill or take the trolley.

Brief History of the Work.—Student work began officially at Cornell when Rev. Samuel G. Trexler assumed the office of the students' pastor for the New York and New England Synod on December 1, 1912. He was responsible for the work in the larger university centers within the bounds of the Synod, spending two weeks in one place and then moving on to another. His first service at Ithaca was held on February 10, 1913. The Cornell Lutheran Club was organized on March 3, 1913, and Carl G. Kinscherf was elected president. The first formal Lutheran event at Cornell was the celebration of the Holy Communion on

Good Friday night, 1913. From 1914 to 1916 monthly services were held by Rev. C. A. Ritchie, of Binghamton, and Rev. John Bassler. Dr. E. F. Keever was the first resident pastor serving parts of the years 1916 and 1917, at the end of which time he was sent overseas. During this period there was a movement to secure property. The minutes of the Cornell Lutheran Club for January 25, 1915, record the following action:

> Resolved that the Cornell Lutheran Club establish a fund for the purchasing of property for a Lutheran Church for the use of the Lutheran student body and the Lutherans of the City of Ithaca. Be it resolved that the Treasurer be Chairman of a Committee to receive and solicit pledges for the above purpose.

This was the beginning, but the action of the New York and New England Synod led to the final organization.

The present student pastor, Rev. William M. Horn, began his work there on November 30, 1917. The Lutherans met in Barnes Hall at first, later in Cascadilla Manse, 118 Dryden Road, and in November of 1919 the property on Oak Avenue was secured. A campaign for $92,700 with which to build a church was conducted in January, 1923, and on May 13, 1923, ground was broken. The present beautiful church was dedicated on June 10, 1925.

Type of Work.—The University Church at Ithaca is unique in that it is run by the students themselves and the whole program centers around them. The council of twenty-one members determines the program of the church, outlines its activities and executes its policies. A student is president of the council. There are four ex-officio members of the council: the president of the Women's Auxiliary, the superintendent of the Sunday school, the treasurer of the Association, and the pastor of the church. The other members are elected by the students themselves. This church is incorporated as "The Lutheran Association of Ithaca, New York." Every Lutheran student is a *de facto* member of the Lutheran Association, provided, first, that he communes at least once a year; second, that he contributes regularly to the expenses of the church.

The church property is held by a board of directors composed of eleven members who attend to the business management of the church. The president of the synod is an ex-officio member of this board as well as pastor of the church. Some of the alumni

are also members. This board constitutes merely a holding organization.

There are very few people in the church who are not connected in some way with Cornell University. The Lutheran members of the university faculty, and their families, are members of the church. The children of the faculty members and of the married students constitute the membership of the lower grades in the Sunday school, but the atmosphere of the church is distinctively of student character.

The Lutheran student organization does not coöperate with the Christian Association at Cornell, which is organized in much the same way as the one at the University of Pennsylvania. The pastor for various reasons has not found coöperation helpful to the Lutheran group, and he feels that they are better off out of the Christian Association than in it. The widely different experiences resulting from the Lutheran work at Cornell and that at Pennsylvania may be explained in part by the fact that at Cornell the Lutherans have a student church in which every activity centers, and at Pennsylvania they do not. Personalities doubtless have something to do with the differences in experience. Coöperation in student work among denominations is a widely accepted principle, but one finds it difficult to criticize any method of procedure where the total result is as favorable as it is at Cornell. On the whole, however, it would seem desirable to have some contact and coöperation with the general student program on the campus.

Facilities for Work.—The physical facilities with which this work is equipped are very superior. The church constitutes the center of work. Within, it has a dignity and atmosphere which seems highly conducive to worship. The educational and social facilities in the basement are much better than the average church provides. It is not, however, equipped for a complete religious educational program with separate departments, which have perhaps seemed unnecessary in view of the distinctive character of the church. There is a separate room for the primary department, but the remainder of the school worships together in a large assembly room. There are three classrooms, two of which are used by student classes. The office of the pastor in the church is a pleasant room, inviting and accessible to the students.

The church seems lacking in two facilities: first, a sufficient number of separate classrooms for carrying on different courses of study to meet the varied needs of students and to train them for the highest usefulness in the church; second, a social room where students can relax in easy chairs, meet their friends, and enjoy real fellowship in the church atmosphere. Willard Straight Hall, located on the campus not far from the church, may be said to meet this latter need, at least in some respects. Seven denominational secretaries in the field rated a social room as the feature third in importance in the equipment for student work, and it would seem consistent and wise to provide one under Lutheran direction.

Next door to the church is the parsonage. This is owned by the Lutheran Association and not by the directors who hold the church in trust. The parsonage is modern and adequate for the needs of the minister and his family. It is the center of a great many social events for the students, and on Sunday evenings it is usually the center of a gathering of students at the close of the evening service.

Finances.—The church property with the adjoining parsonage is worth at least $175,000. There is a mortgage on the church for $15,000 and one on the house for $6,000, a total indebtedness of only $21,000. The pastor expects this to be paid in 1929. The New York and New England Synod pays the salary of the pastor, which has just been increased from $3,600 to $4,500, with parsonage furnished.

The local expenses are met by the local congregation which is composed almost entirely of students. For the year 1927–28 the receipts of the Lutheran Association were as follows:

Weekly envelopes	$2,154.65
Offerings on the plates	372.13
Easter offering	2,156.26
Gifts, mostly from alumni	1,771.52
Advertisements in "The Lutheran Student"	528.52
Sunday school offerings	379.94
Women's Auxiliary	113.39
Miscellaneous	1,706.83
Total	$9,183.24

If the gifts are deducted, there remains a total of $7,411.72,

which was raised almost wholly by students. The Women's Auxiliary is made up of the wives of professors and graduate students, and therefore its contribution might be included in the total. The last item, miscellaneous, refers to notes and similar income, which is paid ultimately by students. This item also includes the Christmas offering, which amounted to $500. In the formal report of the pastor at Cornell the gifts from students were placed at $7,200, of which $7,000 was devoted to current expenses.

From a student population of 254, there are 170 weekly subscriptions to the student church, averaging 34 cents each for every Sunday of the school year. This coöperation on the part of the students is secured by a canvass of all the Lutherans enrolled in the University by teams of their own group. The students feel that the church is theirs, and that they are responsible for its support.

One hundred seventy-five alumni of Cornell are supporting the university church. This is about 50 per cent of those Lutheran students who have graduated within recent years. One-half of these one hundred seventy-five with whom the pastor is in touch are active in church work. It is significant that so large a proportion of the students who graduate at Cornell return to local churches for useful service. These alumni contributed last year $1,250, and this year their contribution was approximately $1,700. The pastor desires that an endowment of $100,000 be raised, the income of which would pay the salary of the pastor. When that is done the church will no longer depend upon appropriations from the synod to meet any of its needs.

Program.—The student program is the church program, for there is none apart from the church. It begins on Sunday morning with the church school at 9:45, the attendance approximating one hundred. There are two student classes, one of men with an enrollment of twenty-four and one of women with an enrollment of sixteen. The teacher of the men's class is an instructor in English at Cornell, and the teacher of the girl's class is the hostess at Willard Straight Hall. The curriculum is based on a study of life problems discussed in the light of pertinent Bible passages. At 11 o'clock there is the regular preaching service with an average attendance of about two hundred ninety-

three, most of whom are students. This service is broadcast, as is also the evening service, thus reaching a great many people who cannot come to the church. At 3 o'clock in the afternoon, the pastor conducts a radio hour in which he answers questions which have been received by mail or which are sent by telephone during the progress of the talk. The broadcasting equipment, costing approximately $6,000, was the gift of one student. There are two licensed radio operators in the church. At 8 o'clock the regular evening service is held. On Monday evening at 8:30, the pastor conducts a Bible class in his study. The average attendance is about twenty.

The students in this church are trained in service. In the first place they are all taught to give, and the student work is entirely self-supporting. In meeting the budget of $7,000 there were one hundred seventy weekly givers who average thirty-four cents each. Last year there was a shrinkage of only twenty per cent in the pledges. Since most of the students in the Lutheran Church are working their way through college, this may be considered a very generous response. It shows on their part a deep appreciation of the contribution which the church is making to their lives. In addition, three hundred seventeen persons participated in the Easter offering.

The students themselves are trying to organize a Finnish Lutheran Church in the rural district near Ithaca. A worship service is being provided by radio in an abandoned Methodist Church and a Sunday school is being developed there to care for the children, and to provide for the religious education of the community.

The Lutheran Student, a monthly magazine edited and managed by the students, is self-supporting through its advertisements. By careful check it has been determined that these advertisements are economically sound for the subscribers.

The Women's Auxiliary of the church works primarily with the wives of graduate students who need the friendliness of such a group. Membership or participation is not limited to members of the church, except that the officers must be members. There are no dues, and the social phases of the work are stressed.

A Boy Scout troop in the church is led by the university physician and he is assisted by a number of students. Of the seventeen Sunday school teachers in the church, fourteen are students. A careful record of the student attendance at Sunday school and at

church services is kept, and the pastor has a record of each individual student in these relationships.

Some Results.—The pastor states that the fundamental purpose of his work at Cornell is recruiting for full-time Christian service. Perhaps this special emphasis is explained in part by the fact that the whole project of Cornell was inaugurated and promoted by the Committee on More Men for the Ministry of the New York and New England Synod. As a result of this emphasis four individuals were recruited this year for the ministry and three for foreign missionary service.

The following is an excerpt from an article by the pastor on the contributions of the work to the church:

> In ten years, three men have gone into the ministry of our Church, and two women into its Mission field; two more men are now preparing for the ministry; and one man and one woman for the Mission field. Many more are studying with full service in mind. Gettysburg, Muhlenberg, Luther, Wagner, St. Olaf Colleges have called men from here as Professors; Midland will be added next year; while at other Colleges and State Universities are men and women who are putting in practice their Church experiences in Ithaca. Five of our graduates are Superintendents of Sunday Schools in Lutheran Congregations, while others teach in Sunday School, are active in the Luther League, in ushering in the Lutheran Churches with which they have become connected, in leading the Scouts, and in doing other forms of Church work. Two of our women graduates are wives of Lutheran pastors, while three others are in full time Y. W. C. A. work. Our Church is interested in doing its duty in the Community, and its members play an active part.

Pennsylvania State Teachers College at Indiana

There are enrolled in the Pennsylvania State Teachers College at Indiana, Pennsylvania, one hundred forty-three Lutheran students, all of whom are girls. This institution was formerly a normal school, but has recently become a four-year college. There is one Lutheran Church five blocks from the college in Indiana, Pennsylvania.

Type of Work.—The student work at Indiana is quite different from that at Philadelphia or Cornell. It began years ago with the interest of pastors in the girls who were attending the Normal School. As the years passed the interest increased, and was furthered by field work begun by the Department of Women Students. The local church considers the students at the college as a part

of its constituency. They are welcome to all of its services, and may participate in all of its activities. A committee of the church is assigned special responsibility in the care of students, but its activity depends upon the leadership of the pastor. In the year 1927 this committee was not functioning, because the pastor had arrived in the spring of that year and other parish duties consumed his time.

There is no Lutheran Club or Lutheran Student Association at Indiana to promote a student program. There is a Student Bible Class, which has its officers, and this is the extent of the student organization. To be unduly critical of a situation such as this would perhaps be unfair to the pastor and to the church. It may be said, however, that a Lutheran Student Association should be organized, and assisted in planning a year's program in which all the essential features set forth in the booklet, *What to Do,* should be included. It might also be suggested that the local student committee be organized and allowed to work on a very definite program.

Physical Facilities.—The Lutheran Church of Indiana is a beautiful structure with an unusually good auditorium. There are no special provisions for student work, but classrooms and social rooms are adequate in size for the students' needs and the church offers these gladly for their use.

Program.—The student program of Indiana is a very simple one. The students have a Bible class in the Sunday school with an enrollment of 60 or 70, and an average attendance of 45. There are usually about 50 present at the Sunday morning service. Girls attend only occasionally in the evening. A students' reception is held at the beginning of each year. Last year 250 students attended this affair. Letters are sent out in the fall inviting the students to the regular services, which constitute the important offering of the church to the students. There is no association or organization promoting other phases of student work. The program is exceedingly limited and undeveloped.

One of the secretaries of the Department of Women Students visited the institution soon after the new pastor arrived, and met with the girls, but was unable to confer with the pastor to discuss the student program, although she tried several times. If the

pastor received any letters or literature concerning the student work upon his arrival at Indiana, they escaped his notice. Because he has received no help, he has therefore devoted his time to the needs of the local church and neglected the student work. As yet it has not been possible for the pastor to do much personal work. He estimates that during the few months of his pastorate last year he had only two personal conferences with students. The students have no special projects to which they are giving, but merely contribute to the plate offerings at Sunday school and church.

Pennsylvania State College

Pennsylvania State College is located in a secluded spot in the center of Pennsylvania. The Lutheran enrollment is 460. Only 70 of this total are women. To care for this large group of students there is one Lutheran church, located on the main street of the town, near the campus.

The atmosphere of the college is extraordinarily religious for a state institution. Until recently daily chapel attendance was compulsory, but this requirement has been abolished with the understanding that the president will organize an adequate religious program. It still requires Sunday church attendance either in the chapel or at one of the town churches. This requirement is of doubtful religious value to the students, although it does fill the pews on Sunday.

Type of Work.—The type of work found at Pennsylvania State College seems to stand midway between that at Cornell and that at Indiana. The Lutheran Church at State College, which was organized in 1909, has now a membership of 270, which forms a very good nucleus for work. The pastor must minister to this local congregation, work which is in itself a full-time task. In addition to that he must undertake the religious nurture of 460 students. He estimates that he is able to give 20 per cent of his time to the student program.

Facilities for Work.—The Lutheran student program at Pennsylvania State College is centered in the Grace Lutheran Church. Of the five or six churches in the town, the Lutheran Church seems least attractive. It is adequate in size, but it does not have room

for individual classes, and it is entirely unsuited to a student program. The pastor's home, which is next door, provides some additional equipment, but it is not well adapted to the entertainment of students.

There is a plan now under way to raise $150,000 to build a new church. The local church has pledged $50,000 of this amount. Committees in six different synods are authorized to assist in the campaign for the additional sum of $100,000. If this money is secured, the new church will be built. The local congregation feels entirely unable to build the type of church which is necessary for student work. It has a right to expect help from the outside, for if it were not for the presence of students the present plant would meet local needs.

Finances.—Grace Lutheran Church at State College, which was built in 1909, was freed from debt several years ago. The congregation is now ready to raise $50,000 for a new church. The Board of Education contributes to the student work $800, which is divided as follows: $200 for the pastor's salary, $300 for the student program, and $300 for employing student help. The Susquehanna Synod contributes $300 to the treasury of the local church. By a special canvass of the students $125 was raised and this, added to the $300 from the Board, provided $425 for the program. It was spent for socials, printing, Lutheran Student Association of America dues, student conference travel, and advertising. In addition, $400 was raised as a contribution to the building fund. A group of 460 Lutheran students should be able to raise more than $125 for local expenses, when 254 students at Cornell raised $7,000. As yet no alumni list has been made, and no canvass of alumni has been made. This is planned in the immediate future.

Program.—The Lutheran students have organized a Lutheran Student Association. The officers are elected yearly, with one president for the men's organization, and another president for the girl's organization. The president of the entire group is the president of the men's division. They have two secretaries, two treasurers, and the following standing committees: membership, social, religious instruction, athletic, music, and executive.

There are two Sunday school classes with a combined attend-

ance which averages 55. One is composed of girls and has an average attendance of 35; the other of men, and has an average attendance of 20. About 300 students attend church every Sunday, and the church must report the attendance of the individuals to the college. The Christian Endeavor meets at 6:30 P.M. on Sundays and has an average attendance of 30. It is officered and directed by the students, who select their own subjects and carry on their own discussions. The Lutheran Student Association is active and progressive, carrying out a well-rounded program. The students are very much interested in the Association and have themselves raised $400 for the building fund.

The objectives of the program, according to the pastor's point of view, are to keep the students close to the church and to enlist and train them for leadership in the church, both as laymen and as professional workers. Three of the students are now teaching in the Sunday school. More would be enlisted if it were not for the breaks caused by the vacation periods. About half of the choir is composed of students, and the ushering at both morning and evening services is done in part by them. In these ways the students are being trained in service. The plan, however, is not as inclusive as it is at Cornell.

The students are also trained to give. Some of their gifts were a small piano to the church, a small sum for the church choir, $45 to the Lutheran Seminary in Russia, $30 to a native worker in India, $400 to the church building fund, and twenty-five Bibles to the Sunday school. These gifts were in addition to the $125 for the local program, a sum which seemed relatively small.

In the promotion of the local program the pastor is aided by two students who are paid $150 each. These are the two presidents who do calling in the fall. The students are loyal and rather helpful, but the question naturally arises as to whether it would not be better for the students to relieve the pastor of some detail work in order that he might do the calling. The pastor, however, is emphasizing personal work. The estimate which he gives regarding personal conferences is 150, which means one each school day throughout the year, or five conferences a week. As a result of this work he has baptized one student and confirmed three. One young man was sent into training for the Christian ministry.

University of North Carolina

There are 80 Lutheran students in the University of North Carolina at Chapel Hill, where at the present time there is no Lutheran Church. The nearest Lutheran congregation is in Durham, which is eleven miles away. Whatever is done for the students in Chapel Hill must be accomplished in terms of a local program, for the church in Durham is too far away to provide an effective general ministry.

Type of Work.—The Lutheran work at the University of North Carolina is carried on by a visiting pastor, who spends one day each week at Chapel Hill, calling upon the students in their rooms, meeting with committees, and promoting the religious and social work through the Lutheran Student Club. The services of worship and preaching are held once each month by the visiting pastor. The Sunday school which meets every Sunday morning is conducted by local officers, although the visiting pastor assists in its organization. This type of work is quite different from the others treated in this section. It is of non-resident character, and inevitably lacks strength and continuity.

Facilities for Work.—The Lutheran students have no meeting place in Chapel Hill which they can call their own. The Sunday school and preaching services are held in a large, unattractive room in Girard Hall, one of the University buildings, which is centrally located on the campus. The social affairs of the Lutheran Club are usually held in the home of a faculty member, who is the leading influence in the student program. It is quite evident that a more suitable meeting place would facilitate the development of the work. There would be a new interest in the whole movement if the students could have a church of their own. While the Lutheran student body grew from 45 in 1926–27 to 80 in 1927–28, even this larger figure hardly warrants the heavy expense of a church plant. A student house might answer the need for the present.

There is another solution which was voiced emphatically by one student, and that is uniting with other denominations in some sort of coöperative or interdenominational program. This student felt that there were too many churches in Chapel Hill, especially since it is a very small community away from railroads and

devoid of industries. Chapel Hill will never be more than a college town and, therefore, growth is not to be expected. The town constituency of a Lutheran Church there would be practically limited to faculty members and a few shopkeepers. A plan for a church would necessitate a campaign for endowment to cover the pastor's salary and most of the expenses.

The present arrangement is unsatisfactory and inefficient. Some new plan should soon be devised. One cannot accurately judge what students under one set of conditions will do under another, but the fact that student contributions for all purposes in 1926–27 were only $20 does not indicate strength or interest. This may be considered all the more reason for a larger and more aggressive program of work.

Program.—References have already been made to certain features of the program. The outstanding limitation is, of course, the absentee leadership, and the fact that the pastor cannot give continuous oversight to activities. The local program is carried on by the Lutheran student group which has an enrollment of 40, and an average attendance of 25. There are two standing committees, the program committee and the social committee. The outstanding features of the program are as follows:

1. A monthly preaching service at 10 A.M.
2. The Sunday school which meets at 9:45 every Sunday, except on the Sundays when the Sunday school is held after the preaching service.
3. The Social meetings of the Lutheran Student Club, which is the same as the Students' Bible Class.
4. Three or four social events during the year.

There is an attempt to build up attendance among the students so that each may find help religiously and socially. The pastor calls on the students in their rooms at least twice in the early part of the school year.

CHAPTER X

SUMMARY AND RECOMMENDATIONS

Number of Students at Non-Lutheran Institutions

According to the figures available, it appears that 87 per cent of all Lutheran students reached by the United Lutheran Church in institutions of higher education are in non-Lutheran colleges and universities. While there are 2,115 Lutheran students in Lutheran institutions, there are at least 14,644 Lutheran students attending non-Lutheran institutions at which the United Lutheran Church is attempting some student work. Of this total, which is partially an estimate, 12,638 are included in the census of one hundred sixty institutions representing seventy-eight centers.[1]

These seventy-eight centers are distributed by states as follows:

California	3	North Carolina	5
Illinois	6	North Dakota	1
Indiana	1	Ohio	7
Iowa	6	Pennsylvania	16
Kansas	2	South Carolina	4
Maryland	3	Tennessee	1
Massachusetts	1	Virginia	2
Michigan	4	Washington	1
Minnesota	1	West Virginia	3
New Jersey	1	Wisconsin	2
New York	7	Wyoming	1

The 160 institutions include:

Tax-supported	50
Under denominational control	30
Private	28
Special type (the majority being private)	52

An analysis of the size of the Lutheran groups in these different centers follows:

[1] This number includes some Lutherans who are not members of the United Lutheran Church. The proportion is not known. It does not include Lutherans in those centers where there is no local or visiting pastor.

2 centers report 1,800 students each
6 centers report between 400 and 500
3 centers report between 300 and 399
9 centers report between 200 and 299
11 centers report between 100 and 199
13 centers report between 50 and 99
21 centers report between 25 and 49
8 centers report between 10 and 24
4 centers report less than 10

Since it is of the utmost importance for the Church to conserve and develop the religious life of its members during the period of their advanced education in higher institutions of learning, it would be poor strategy to neglect those members in non-Lutheran institutions who constitute so large a percentage of the total number of Lutheran students in higher institutions. It should, on the contrary, consider their religious and social care a major educational concern of the Church.

Non-Lutheran institutions should no longer be thought of as competing, but rather as supplementary institutions—providing education for Lutheran young people along certain scientific and professional lines which the Lutheran colleges are not attempting. There is evidence in the replies of the pastors of some opposition to student work in non-Lutheran institutions on the part of those who feel, perhaps, that students who do not attend their own denominational schools deserve little consideration. There are adequate reasons, however, why many of these students do not go to Lutheran institutions. These reasons have to do with expense, proximity of institutions, and the securing of particular professional training not offered in Lutheran institutions. The Church is faced with a condition and not a theory, and it must decide whether or not it is to abandon a large percentage of its highly trained young people during the critical years of their lives, or is to engage seriously in the task of providing an adequate religious and social program for students at non-Lutheran institutions.

The Work of the Board of Education

The Board of Education of the United Lutheran Church maintains a University Department in charge of a secretary whose headquarters are at Norristown, Pennsylvania, and a Department of Women Students in charge of a secretary with an assistant

whose headquarters are at 39 East 35th Street, New York City. The program of the Board in aiding student work includes counsel and guidance, through literature, personal letters, personal visits to institutions, conferences of workers, and financial subsidies.

During the past year fourteen student centers received supplements for salaries and expenses totaling $13,300. The largest salary supplement was $3,000 and the smallest, $100. Expense subsidies varied from $100 to $1,500. Six student centers received only salary supplements, amounting to a total of $5,390, in amounts varying from $90 to $3,000. Fourteen centers received aid for expenses only, totaling $2,630 in amounts ranging from $50 to $800. The total amount given to the thirty-four centers which were aided was $21,320 — $12,490 for salaries and $8,830 for expenses. Of this amount $3,500 was contributed by the New York and New England Synod to the work of the Boston area, leaving as the amount actually distributed by the Board of Education of the United Lutheran Church, $17,820.

During this period the University Department of the Board of Education spent for staff and overhead $6,200. An additional sum of $1,200 was available for special purposes. Thus the total of expenditures by the University Department was $25,220. The total budget for the Department of Women Students was $9,900. A number of synods are also subsidizing this type of work. Ten of the eighty centers reporting received help from synods to the extent of the amounts tabulated below:

1 received	$3,600
1 received	2,600
3 received help in amounts between	1,000 and $2,000
5 received help in amounts less than	1,000

The total of the amounts received by the ten churches was $12,526.

During the past year—December 1, 1926 to December 1, 1927—the secretary of the University Department visited sixty-eight institutions, while the secretaries of the Department of Women Students visited one hundred twenty-six institutions, only sixteen of which were Lutheran.

At the present time the distribution of work according to types is as follows:

Types	Frequencies
I. Student pastors with pulpits	
A. Student pastors giving less than 10% of their time to students	51
B. Student pastors giving more than 10% of their time to students	21
C. Student pastors giving all their time to students	1
Total frequencies of Type I	73
II. Student pastors without pulpits	
A. Student pastors giving half or more of their time to Lutheran students	5
B. Interdenominational student pastors giving all of their time to students, partly Lutheran	0
C. Visiting student pastors	2
Total frequencies of Type II	7
III. Professors in the field of religion	
A. The denominational schools of religion	0
B. The interdenominational schools of religion	0
Total frequencies of Type III	0
Total frequencies of all Types	80

Organization for the Work.—The Board of Education should continue as the agency of the Church in furthering this enterprise. The two departments charged with the responsibility of student work, the University Department and the Department of Women Students, should have adjoining offices so as to facilitate coöperation in promoting, supervising, and measuring the effectiveness of student work. Under these conditions one set of records would do for both departments, one stenographer could be trained to handle the work of the two departments, and to serve as a definitely unifying element between the two.

If the offices are not adjoining, then a full-time stenographer should be employed by the University Department in order to release the time of the secretary for more important work. An allowance of $400 may offer some relief, but an office program of promotion can never be built around temporary and occasional help. Since less than half of the centers are visited by the secretary each year, and these only once, correspondence must serve as the medium for counseling and inspiring many pastors in their work with students. Under the direction of the secretary a stenographer could be trained to do this work and to obtain full reports from the field on activities and problems.

Every synod should have a "Student Committee" or "University Work Committee" to coöperate with student churches and the University Department. The work of this committee would embrace publicity for student work, the creation of the spirit of sympathetic coöperation, provision for financial assistance where needed, and other measures for promoting this important phase of the Church's educational program.

Foundations should be established with a board of trustees at every center having more than one hundred students. Incorporation would not be necessary unless property was to be acquired apart from the local church. The foundation would serve as a promoting agency, coöperating with the Synod Committee and the University Department, charged with the responsibility of providing adequate equipment and sufficient workers to carry on the highest type of program. The board of trustees should be representative of the local church or churches, interested synods, alumni, and the Church at large, having possibly an equal number of ministers and laymen. Local churches find themselves powerless to deal with so large a problem without help.

Greater efforts should be made to get the various student centers interested in and coöperating with the Lutheran Student Association of America. Since only eighteen of the centers reporting contributed anything to this student organization, much may be done in this connection. A movement in which the students themselves assume leadership offers excellent opportunity for developing interest in the church and inspiring initiative in Christian work.

Policies.—It would seem highly desirable to concentrate on the larger centers. The distribution as to relative size is as follows: 44 per cent of the centers have fewer than 50 Lutheran students; 25 per cent have more than 200; and 31 per cent have between 50 and 200. The 44 centers in which there are 50 or more Lutheran students include a total of 11,741 students, 93 per cent of the number reported as enrolled at the centers from which reports were received. These 11,741 students represent about 81 per cent of the total number of Lutheran students in non-Lutheran institutions. It is thus clear that a student program in centers where there are 50 or more Lutheran students would reach at least four out of five Lutheran students who are attending non-

Lutheran institutions. The thirty-three centers having fewer than 50 Lutheran students include a total of only 897 students.

The thirty-one centers in which there are 100 or more Lutheran students include a total of 10,864 students, or 86 per cent of the total number reported as being enrolled at the centers under consideration. These 10,864 students represent about 75 per cent of the total number of Lutheran students in non-Lutheran institutions. A student program in centers of 100 or more would thus reach three out of four of all Lutheran students in non-Lutheran institutions.

In all university centers where there are 50 or more Lutheran students a minister should be designated as the student pastor, and these pastors should be enabled to give more than 10 per cent of their time to student work. At the present time 13 pastors, responsible for more than 100 students, are giving less than 10 per cent of their time to students; and 9 more, responsible for between 50 and 100 students, are likewise giving the same small portion of time to this work. These 22 pastors should be put in a position to devote a liberal portion of time to students in their parishes.

Where possible an interdenominational pastor should be used in those centers where there is no local church. Such a plan is preferable to no pastor or to a visiting pastor. In this study, blanks were received, however, from only two visiting pastors. The plan of interdenominational coöperation is more economical and will be more effective with the students. Exceptions to this recommendation are made in those cases where the synods plan to build a student church such as the one at Cornell.

The favorable action of the Board of Education on the question of coöperating with the School of Religion at the University of Iowa should be approved and considered a precedent for many other adventures in providing courses in the field of religion at tax-supported institutions. There is no educational opportunity so distinctly religious as that found at Schools of Religion. Every dollar invested goes specifically into religious training. Students need religious instruction on an academic level as high as that of any other subject.

The Program.—Improving the program is a problem which involves the training and inspiration of the pastors. This can be

done in some measure by preparing more booklets with specific suggestions and plans for every phase of the work. These booklets would supplement those already existing, such as *Helping the Student* and *What to Do.* Further treatises should deal with such problems as these:

How to recruit for full-time Christian service
How to organize discussion groups
How to promote missionary interest and giving
How to plan student socials
How to plan a year's program in advance
How to conduct personal interviews
How to make calling on students more than a formality
How to make worship interesting and helpful to students

There is a technique for the distribution of such booklets which should be followed. They should be sent only on request. Letters might be sent out listing material as available on request and asking pastors if they are faced with problems which these booklets might meet. Booklets might also be given in connection with conferences and discussions, or as a result of personal interviews. Training work should be carried on through regional conferences, special correspondence, and personal visits.

These suggestions are made because so many pastors' reports revealed little or no idea of "what it was all about." The fact that nearly 50 per cent of the pastors expressed no ideas concerning the needs of their work, and that many more showed no real comprehension of the tasks involved is evidence enough of the need of further enlightenment. This in no way discounts the real progress which has been made in the past ten years.

The attention of the student pastors should be called to the opportunities which the students have of taking university courses in the field of religion. It should be the standard procedure at every center to confer with the faculty in order that provision may be made for offering the courses which the students need to fit them for religious leadership.

The pastors should be urged to organize discussion groups in those centers which now have none. Only 37 of the centers report the use of this means of stimulating thought, arousing interest, discovering needs, and solving problems. Such work is important since it has to do with the whole technique of meeting responsibilities.

Since personal interviews have such a large part in the student program, the technique of interviews should be brought to the pastor's attention. The discrepancy between the number of interviews held and the number of students reporting vital help from them gives this recommendation special force. Of 456 students reporting from five centers, only 12 stated that they had been helped in this way. The pastors in these same centers reported 1,072 conferences. Another situation also calls for special competency in interviewing. Of 354 students answering the question concerning apparent conflicts between science and religion 184, or 51 per cent, indicated the need of help. This help can probably be best given in a personal interview. Still another part of the program demands skill in interviewing. Only 17 pastors of 80 had any report to make concerning candidates enlisted for full-time Christian service. Recruiting is done largely through personal interviews.

Equipment and Personnel.—In the larger centers at least, improvements of existing church plant, perhaps an addition to the church, and in some cases entirely new equipment, will be required. The student church should have: an attractive auditorium suitable for worship, an accessible office in which the pastor can meet students, individual classrooms for the student groups, adequate social facilities, including a social room that is always open, and a dining room for student luncheons and banquets. In addition there should be a home for the student pastor which is adapted to the entertainment of students. In cases where the church is far removed from the campus it would probably be necessary to have a social center easily accessible to students.

Special personnel should be selected and trained for student work, student churches should confer with the secretaries in charge of this work as to selections for their pulpits, and the best men for student work should be sufficiently well paid to hold them in university centers through the years. The process of training should start with special courses in the seminary, and continue through the actual period of service in student pastorates. Every effort should be made to relieve the pastor of a student church from time-consuming details in order that he may devote his energies to counseling with students and directing their programs.

As to qualifications of pastors, the possession of those special characteristics which enable one to approach and really know students seems fundamental. Ability to preach and executive skill are also required. Ministers who have these and other valuable qualities should be directed into this work, which is so valuable for the church as a whole.

Finance.—In view of the fact that the Board of Education is at the present time subsidizing student work with only $19,284.24 (a work which ministers to practically 87 per cent of all Lutheran students reached) and is subsidizing the Lutheran colleges [2] to the extent of $51,391.59, (institutions which minister to about 13 per cent of all Lutheran students reached) a more equitable division of funds should be made.

An increase in the amount devoted to student work would accord generally with what other denominations are doing. The Presbyterian Church is spending approximately $3.60 per student, the Baptist Church possibly $2.75 per student, the Methodist Church about $2.15 per student, and the United Lutheran Church $1.60 per student in student work.

Since a student program for the Church as a whole, limited to centers where there are 50 or more Lutheran students, would reach four out of five of all the Lutherans attending non-Lutheran institutions, and since a program limited to centers where there are 100 or more Lutheran students would reach three out of four Lutherans attending non-Lutheran institutions, it would seem wise that financial subsidies should be limited to centers of 50 or more, and that a policy should be adopted which will care first for the needs of those centers which have at least 100 students.

Subsidies should be granted on the basis of an approved plan of organization and administration, which would include:

A. Maintenance of close and sympathetic coöperation between the synod (or synods) in which the student centers are located and the Board of Education of the United Lutheran Church.

B. Establishment of a board of trustees for each center having 100 or more Lutheran students; this board to serve as a promoting agency, charged also with administration and control, serving the student-work enterprise in much the same

[2] See Part VIII of this survey, p. 386.

manner as a board of trustees serves a college. This board should be authorized to raise, receive, and disburse funds, adopt policies, and engage staff members.

C. Submission to the board of trustees, or its representative, and to the Board of Education, of a general outline of the program to be followed.

It is recommended that subsidies for expenses be reduced to a minimum or altogether eliminated. Most workers in this field agree that the pastor is the key to the situation, and money should be used to secure the best men for student pastorates and to free him for service. Experienced and efficient men should have little difficulty in financing the expenses of a program.

Financing student work will require increased giving all along the line:

1. The students must be expected and trained to give to their own programs. If the students at Cornell can raise $7,000 for local work, students in other centers can be interested to the extent of becoming a real factor in the support of their work.
2. Synodical help is still only in the potential stage. According to reports, only ten of the eighty pastors were assisted financially by synods. In order to broaden this support there must be publicity in church papers and from the pulpits concerning the needs, problems, and opportunities of student work so that the Church as a whole may understand the conditions and be able to enter sympathetically into the project of training the students in non-Lutheran institutions for lay and professional leadership in the Church.
3. Special campaigns by individual centers will be necessary in many cases to meet the heavy responsibility which rests upon those centers. Campaigns should be reduced to a minimum, and the financing of student work should proceed generally through the regular channels of church giving.
4. All of these efforts will probably not provide sufficient support to make the progress which the church desires. In addition it is recommended that an endowment of at least $1,000,000, administered by the Board of Education, be raised to meet the urgent needs in centers where other efforts at financing have proved inadequate.

Results.—The study which has been made of student work in non-Lutheran institutions shows that the work is very significant. Of its real, constructive worth there can be no doubt whatsoever. It has been confirmed by impartial observers (who have studied five important centers with care), by the students themselves, and by the pastors. Data such as the following show something of the results:

30 full-time religious workers were recruited last year, according to the pastors' reports:
11 for the ministry,
16 for missionary service,
3 for parish work.
38 students were taken into the church on confession of faith;
7 were baptized.
3,707 personal interviews on vital problems were reported by the pastors.
800 discussion group meetings were held.
38 special student Bible classes were conducted throughout the year.
382 socials were given for the students.

The constructive nature of the enterprise, however, cannot be indicated or verified by statistical data or by amassing factual evidence. The presence of a sympathetic, enlightened, and God-fearing man, devoting his attention to students is bound to be a great influence for good; the open home of such a Christian worker and his devoted family is a center which gives comfort, confidence, and support to students removed from the influence of parents and childhood friends; and the participation of the students themselves in worship and Christian activities not only conserves interest in religion itself but affords education for future leadership in church affairs. The Church as a whole should regard the care and oversight of its members attending the non-Lutheran institutions as one of its major activities. This will become increasingly important as more and more Lutheran students seek graduate instruction in the leading colleges and universities.

PART VIII

DENOMINATIONAL POLICIES IN THE SUPPORT AND SUPERVISION OF HIGHER EDUCATION

This section of the survey presents a comparative study of the boards of education of eight religious denominations in the United States. The study has been limited strictly to the colleges of these denominations and the major emphasis has been placed upon the policies of the several boards. The purposes and powers have been outlined; religious policies, educational policies, and financial policies have been investigated and discussed. The organization and procedure of the boards themselves have been treated and descriptions have been given of actual situations in which boards of education have attempted interdenominational coöperation. Various suggestions and recommendations have been made, and the final chapter presents specific recommendations for the Board of Education of the United Lutheran Church.

CHAPTER I

SIGNIFICANCE, SCOPE, AND PURPOSE OF THE STUDY

If perplexity is the mother of reflective thinking, few areas of study should be so thought-provoking as that of higher education in the United States to-day. Since the World War the problems of those who determine the policies of American colleges and universities have been multiplied and intensified. Within the institution itself, there are educational questions, concerning the organization of the curriculum, standards of instruction, qualifications of teachers; financial questions relating to budgeting and accounting; questions of relationship between faculty and students and among student groups; extra-curricular questions relating to athletics, dances, and a hundred and one other activities; religious questions concerning chapel, classroom instruction, and the voluntary religious organizations. Then there are the problems of the college or university in relation to other groups; the alumni, the community, neighboring institutions, standardizing agencies; often there are fundamental questions concerning the function of the institution, whether to be a liberal arts college, a junior college, or a university; and overshadowing all these questions in the minds of many administrators is the ever-present problem of securing adequate financial support from legislature, church constituency, alumni and friends. Even those who have only a general interest in education cannot but be aware of the perplexing situation of our colleges and universities, of the criticism which has been leveled against them from without and within, and of the resulting reconstruction which is slowly taking place.

There is one phase of this series of problems in college administration which has not received the attention it deserves. In spite of the amazing developments in state-supported higher education within the past fifty years, the churches still maintain an important relationship to a large number of colleges and uni-

versities in the United States. It is a matter of common knowledge that higher education in this country sprang largely from the religious impulse:

> Higher education in the United States before 1870 was provided very largely in the tuitional colleges of the different religious denominations, rather than by the State.[1]

The great majority of colleges are still affiliated more or less closely with church bodies:

> More than five hundred American universities and colleges could be named which were founded in response to the religio-educational impulse and recognize some kind of affiliation with the churches.[2]

Obviously, this denominational relationship is one factor to be taken into account in any discussion of higher education in the United States to-day. Yet hitherto there has been no thorough study of what the various Protestant denominations are doing in helping to solve the problems of administration in their colleges and universities. Certain significant questions have not yet been adequately answered: What denominational agencies for the support and supervision of higher education are in existence? When did these agencies originate? For what purpose were they established? What powers and duties do they have? How have they aided in the financial support of the colleges? What influence have they had on educational and religious policies in their colleges? How are they organized to carry on their work? How do the various denominations differ in their policies? All these questions need more adequate answers.

Although the work of denominational boards of education is not widely known, there is evidence that it is of considerable importance. One who has made a careful documentary study of the extent to which religious societies have figured in the support of higher education in America gives his judgment as follows:

> These organizations have meant much to the growth of higher education in this country. . . . These boards are occupying a much stronger position among the churches than formerly. . . . They are contributing direct assistance to many hundreds of students every year; they are making grants direct to colleges, grants which, though small, have often been directly

[1] Cubberley, Elwood P., *The History of Education.* Houghton Mifflin Co., 1920, p. 705.

[2] Kelly, Robert L., in *The Teaching Work of the Church,* Committee on the War and the Religious Outlook. Association Press, 1923, p. 232.

responsible for larger gifts; they have in some measure exercised supervision over the founding of new schools, over curricula, and finance.[3]

Another highly competent student of higher education, who was for some years on the staff of the United States Bureau of Education, declares:

> The efforts which church officials are putting forth to increase funds and to raise the standards of higher institutions for which they are responsible is to my mind one of the most significant, though not the most widely known, of the activities toward the standardization of colleges. The interest thus being displayed by church authorities is part of a wider interest in the support of education and a comprehensive statesmanlike view of the educational problem.[4]

Those directly in charge of the administration of colleges—presidents, deans, members of official boards—must take into account the relationship of their institutions to the denomination. One college dean, in outlining administrative problems in the denominational colleges, stated as one item:

> 1. The relation of the college to the church board of education
> (1) Meeting standards required by the board
> (2) Securing annual appropriations of the board
> (3) Securing emergency appropriations of the board
> (4) Administering the student loan fund for the board.[5]

Churchmen who have responsibility for the educational work of their denominations are fully conscious of the importance of this problem of the relation of the church to the colleges. Since 1919 there have been numerous changes in denominational organization of religious education. The secretaries and members of boards of education in many denominations are seeking light. For example, in the prospectus for the survey of colleges of the United Lutheran Church of which this study is a part [6] one of the general topics for study was this: What should be the "part" of the Board of Education of the United Lutheran Church in the total educational program of the denomination? [7]

A description and analysis of denominational policies in higher

[3] Sears, Jesse B., *Philanthropy in the History of Higher Education.* U. S. Bureau of Education, Bulletin, 1922, No. 26, pp. 77, 90.

[4] Zook, George F., "The Movement Toward the Standardization of Colleges and Universities." *School and Society,* December 23, 1922, p. 707.

[5] Lemon, Allan C., "College of Puget Sound, Tacoma, Washington." *School and Society,* February 5, 1927, p. 168.

[6] *Cf.,* pp. 246 to 248.

[7] *Minutes of the Biennial Convention of The United Lutheran Church in America,* 1926, p. 341.

education is not of technical interest to administrators and teachers only; it should be of value to any one who is interested in the history and progress of higher education in the United States. It will be particularly significant to those who are studying the relationship between church and state in education and who are concerned about the effect which the current doctrinal controversy between "Fundamentalists" and "Modernists" may have upon the colleges and universities. The statement of some years ago of the president of the Carnegie Foundation for the Advancement of Teaching is still pertinent:

> Those who are studying the general progress of education are naturally interested in the work of these boards and in their attitude toward educational progress. They are also concerned in knowing whether this work is primarily one of education or one of religious propaganda.[8]

Scope of Study

It is with the idea of showing more clearly the relationship between organized religion and higher education in the United States that this section of the survey has been undertaken. The title, "Denominational Policies in the Support and Supervision of Higher Education," indicates the limitations which were set upon the scope of the investigation.

1. Only the policies of denominations as a whole have been considered. These are usually expressed in the work of denominational boards of education. Individual colleges are not the primary objects of study. The educational activities of regional bodies such as synods, presbyteries, and conferences are considered only incidentally.

2. In an intensive study it was impossible to include all denominations. Thirty-one separate denominational boards of education were in existence in 1926. The number of colleges and junior colleges affiliated with each of these boards ranges from one to fifty-nine. From this group of denominations the following eight were chosen as the basis for study:

Northern Baptist Convention
Congregational Churches of the United States
Disciples of Christ
United Lutheran Church in America

[8] *Third Annual Report of the President,* The Carnegie Foundation for the Advancement of Teaching, 1908, p. 168.

Norwegian Lutheran Church of America
Methodist Episcopal Church
Presbyterian Church in the United States of America
United Presbyterian Church of North America

In selecting these eight denominations, care was taken to include churches which differ widely in size, doctrine, and ecclesiastical organization. Six of them rank in point of membership among the ten largest Protestant denominations; two, the Norwegian Lutheran and United Presbyterian, are representative of the smaller church bodies. It was not considered feasible to include any of the distinctly southern denominations, although there are well established boards of education in the southern branches of the Baptist, Methodist, and Presbyterian churches.

3. The present study is limited strictly to the colleges. Academies and theological seminaries are referred to only as they are related to the general college situation. Denominational activities in tax-supported and independent institutions are excluded. Only scant attention has been given to the negro colleges, because separate agencies have usually been created to supervise these institutions.

4. The investigation has been confined to two major functions of the denominational boards—support and supervision. Other important activities, such as the aid of students preparing for the ministry and the publishing of literature, have been touched upon only in passing.

5. The primary emphasis has been placed upon policies. The aim has been to discover the plans, ideals, and points of view of those intrusted with the denominational support and supervision of colleges. These are usually expressed in the official records of boards of education and denominational assemblies or conventions; in some cases the personal correspondence of the secretaries has been available. Important steps in the development of these policies from the beginning to date have been traced. In so far as possible the significant activities of the boards have been described, in order to determine the extent to which policies have actually been carried out.

Purpose

The purpose of the study may now be summarized as follows: to examine the provisions which certain Protestant denominations

in the United States have made for the support and supervision of their affiliated colleges and universities; to trace the main trends in the development of the policies of these denominations from the establishment of the supervisory agencies until the present time; to compare and contrast the policies of one denomination with those of another with respect to their support and supervision of higher education.

Six main lines of investigation will be undertaken:

1. In Chapters II and III will be outlined the *purposes and powers* of eight denominational boards of education. Official denominational records and reports of boards of education will be examined to see when and why these boards were established, what constitutional powers were delegated to them in relation to other denominational bodies and the colleges themselves, and how these purposes and powers have changed during the history of the boards. This study will serve as a general historical background for later chapters.

2. An analysis of the policies of these boards of education in three specific realms will follow. Consideration will first be given in Chapter IV to the *religious policies* of denominations as expressed through their boards of education. This will include an attempt to define more closely what is meant by a "denominational" college, a summary of the chief reasons which have been advanced in justification of the supporting of colleges by the churches, and a survey of the influence which boards of education have had upon religious instruction in the colleges. On this basis we shall endeavor to determine what, if any, are the distinctive marks of a Christian college.

3. The *educational policies* of these denominations will then be pointed out and their development through various periods will be traced. The major objects of study will be the influence which boards of education have exerted upon the establishment and expansion of institutions, the efforts they have made to raise educational standards, and the extent to which they have made careful educational studies of their colleges. Chapter V will be devoted to this investigation.

4. The *financial policies* of denominational boards of education have occupied so much attention that two chapters, VI and VII, will be devoted to a study of them. Each of the eight denominations will be studied in turn with three general questions in mind:

What policies have been pursued in securing funds for the colleges? What policies have been followed in distributing this money to the institutions? Of how much importance has the financial support by the denominations been? Several tabulations will be presented as an aid to a comparison of the policies of the various boards.

5. After the policies of the boards of education with respect to the three major lines of their activity have been traced, the next step will be to examine more in detail the *organization and procedure* of the boards themselves. This will involve a study of the way in which the personnel and internal structure of the boards have changed with the various periods of reorganization, including the unification of all the educational work of the denomination under one board. It will lead to an analysis, also, of the functions of the executive staff and the provisions which have been made for these increasing duties. A further object of investigation will be the relationship which has existed between the boards and the colleges.

6. Finally, in Chapter IX, we shall find it profitable to pass from analysis to a description of a number of actual educational situations in which boards of education have sought to effect *consolidation and interdenominational coöperation.* Some of the difficulties which boards have faced in these efforts will be illustrated. The high points in the history of coöperation between denominations in the support of higher education will be noted.

The concluding chapter will point out the significance of this study for the history of higher education in the United States, sketching the main periods in the development of denominational boards of education. It will also include a number of suggestions for the future policies of these boards.

CHAPTER II

PURPOSES AND POWERS OF BOARDS OF EDUCATION

Why were denominational boards of education originally established? What authority has been delegated to them? How have their aims and duties changed and expanded during the years? The answer to these questions will involve a historical survey, covering more than one hundred years, of the organizations established by eight denominations in carrying out their program of higher education. It will provide a background of facts which are indispensable for an understanding of the later chapters which deal with specific phases of the boards' policies. The denominations will be considered in the order of the date of the first establishment of their educational agencies.

Chart 62 pictures in graphic form the main chronological steps in the development of these boards. Each change in function is indicated by a break in the line. Constant reference to this chart will help the reader keep his bearings amid the confusing changes which have taken place in many of the denominations.

Congregational Churches

The first organization established for educational purposes, aside from several small local societies, was the American Education Society, founded in 1815 under the name of "The American Society for Educating Pious Youth for the Gospel Ministry." [1] As the name implies, this society was formed for the purpose of aiding individual students to secure an education and had no direct relation to the institutions where they received their preparation.[2] This organization at the beginning was declared to be "a compact between Congregationalists and Presbyterians." [3]

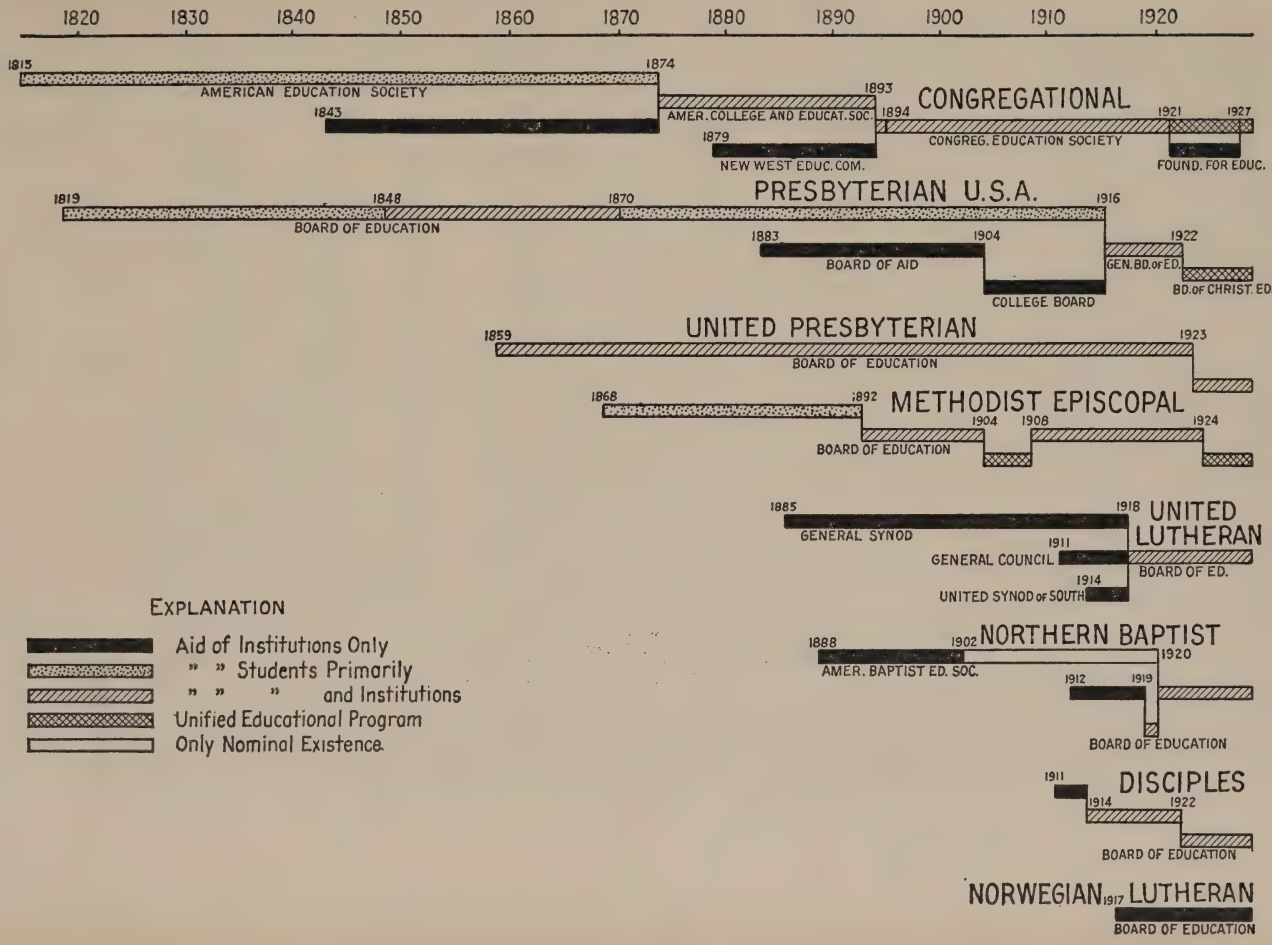
[1] *Third Report of Directors,* 1918. Bound pamphlets.

[2] A copy of the constitution is printed with the *Eighteenth Annual Report of the American Education Society,* 1834.

[3] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West,* 1854, p. 16.

CHART 62

DEVELOPMENT OF BOARDS OF EDUCATION



In the course of another generation the educational philanthropy of the people of New England was extended to include the support and establishment of institutions. So far as can be ascertained from the records, the first organization in the country to give direct aid to educational institutions was the Society for the Promotion of Collegiate and Theological Education at the West, established in 1843. Five institutions had been founded in Ohio, Illinois, and Indiana between 1826 and 1834, largely by the aid of eastern churches: Western Reserve, Wabash, Marietta and Illinois Colleges, and Lane Theological Seminary. After the financial depression of 1837 these institutions became involved in debt. Their agents came East annually, but repeatedly met with a discouraging reception, pulpits often being closed against them. The impulse to form a new educational society came from several men who felt that through a coöperative appeal these western colleges could be aided more effectively.[4] The statements of purpose in the first annual report are significant:

> Institutions are forced into expansion, not by the real exigencies of the country, but by the fear of rival influence. They come into disastrous conflict; funds and students that should be concentrated at a single point are scattered to several—the energies of the friends of education are divided and sadly misapplied, and a necessity for foreign aid needlessly created. If, therefore, these institutions apply for eastern aid, it is the indisputable right of the churches to say how many and which they will assist. And the appropriate method of doing this seems to be to submit the case to a competent board, who shall be held responsible for thorough investigation and impartial decisions.[5]

Among the phrases used in describing the purposes of the organization are these:

> A simplification of benevolent machinery . . . judicious expenditure of funds . . . introduction of something like *system* into educational movements at the West.[6]
>
> It was established in the belief that by acting as the organ of their combined interests on the Eastern field, it could provide for their individual wants, more acceptably to the churches, and more efficiently than they could themselves, exposed, as each one would be, to the conflict of numerous contemporaneous if not rival enterprises.[7]

The board of directors was composed entirely of eastern men

[4] *Op. cit.*, 1844, pp. 5–7.
[5] *Op. cit.*, 1844, p. 10.
[6] *Op. cit.*, 1844, p. 9.
[7] *Op. cit.*, 1853, p. 15.

whose function it was to investigate the claims of each institution as it applied for aid.[8]

Missionary zeal was another strong factor in the establishment of this Western Collegiate Society:

> There is just the same propriety in classifying such educational institutions as this Society aids at the West, under the head of "Home Missions," as the seminaries among the heathen under that of "Foreign Missions."[9]
>
> The colleges which it aids are founded almost exclusively by home missionaries, mainly with a view of raising up a ministry for the West.[10]

Fear of the Jesuit educational program in the Middle West helped to arouse the activity of the eastern churches:

> There are those who are ready to take this business of providing seats of education at the West out of our hands entirely. . . . The Jesuits are willing, nay, longing, nay, plotting and toiling to become the educators of America.[11]
>
> It is a stirring thought that in the prosecution of our work we are fighting over the battles of the Reformation. . . . In our associate capacity, in conjunction with kindred organizations, we meet the Society of Jesus to decide the question, whether Protestant evangelical institutions or the institutions and influences of Rome shall cover that field, and mould the forming population.[12]

The Society for the Promotion of Collegiate and Theological Education at the West was not directly related to any denominational body. Any person could become a member of the society by contributing annually to its funds.[13] It was considered a Puritan enterprise, to be supported by Congregationalists and Presbyterians. The chief responsibility, however, fell upon the former group;[14] it was stated that up to 1858 about three out of four dollars of all the funds that were contributed through the Society came from Congregational sources.[15]

This Society continued its work until 1874, when it united with the American Education Society to form the American College and Education Society.[16] The New West Education Commission

[8] *Op. cit.*, 1844, p. 10.
[9] *Op. cit.*, 1844, p. 10.
[10] *Op. cit.*, 1850, p. 18.
[11] *Permanent Documents of the Society for the Promotion of Collegiate and Theological Education at the West.* Address of Dr. Bacon at public meeting in behalf of the Society in Boston, 1845, pp. 9, 10.
[12] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West*, 1853, p. 12.
[13] *Op. cit.*, 1844, p. 7.
[14] *Op. cit.*, 1851, p. 39.
[15] *Op. cit.*, 1859, p. 15.
[16] *Op. cit.*, 1874, p. 11.

was established by Congregationalists in 1879 to promote Christian education in Utah and adjacent states.[17] In 1893 this organization was merged with the American College and Education Society, and the name changed to "The American Education Society."[18] The next year the title was changed once more, this time permanently, and the organization became in name what it had long been in practice, "The Congregational Education Society." The object of this society, as stated in 1894, was

> the promotion of Christian education by assisting needy young men of piety and ability in acquiring an education for the gospel ministry; by aiding theological and collegiate institutions, academies and other schools in which children and youth are trained under Christian teachers; and by the employment of any kindred agencies which may be deemed desirable.[19]

The powers and purposes of the Congregational Education Society continued with little change until 1921. At the National Council meeting in that year a committee appointed by the Commission on Missions to survey the whole educational situation among the Congregationalists recommended the establishment of a separate organization.[20] As a result, the National Council formed the Congregational Foundation for Education, with the following purposes:

> (*a*) To promote the ideals of the churches of the Congregational fellowship through institutions of secondary and higher education which possess those ideals and share in that fellowship. (*b*) To make available the resources of our fellowship for the counsel and encouragement of these institutions in the realization of our common purposes. (*c*) To establish a permanent fund, the income of which shall be used to aid the upbuilding and maintenance of these institutions. (*d*) To provide an agency for the study of the educational problems of these institutions and for the administration and distribution of these funds in such ways as shall best further the common interests and ideals of these institutions and our churches, by the maintenance in these institutions of high standards of educational efficiency and moral and religious purpose.[21]

The Congregational Education Society was instructed to transfer to the Foundation such phases of its work as had to do directly with Congregational educational institutions, but to retain work with students at state universities.[22] The separate existence of

[17] *Annual Report, New West Education Commission,* 1881, p. 5.
[18] *Op. cit.,* 1893.
[19] *Annual Report, Directors of American College and Education Society,* 1894, p. 68.
[20] *Minutes, National Council of Congregational Churches,* 1921, p. 281.
[21] *Op. cit.,* 1921, pp. 382–83.
[22] *Op. cit.,* 1921, p. 384.

the Foundation for Education has been of comparatively short duration, however, for in 1925 its directors were instructed to effect a consolidation with the Congregational Education Society.[23] The actual reorganization did not take place until 1927. The Foundation for Education is to be preserved as a committee of the Home Board, with a full-time secretary.[24]

Denominational Polity.—The limitations which are set upon the educational agencies of the Congregationalists can be better understood by pointing out the general characteristics of their denominational organization. The congregation is the ultimate authority, independent, with full power to choose its ministers and determine its mode of work. All district associations and state conferences are purely voluntary in character. The decentralized policy of the denomination is indicated by the official title of the national organization, the National Council of the Congregational Churches. Sometimes the church body is referred to as a fellowship rather than as a denomination:

> There have been operative in Congregationalism from the beginning two ideas which have served as the chief guiding principles, so far as Congregational organization and administration are concerned. These are, first, the idea of local autonomy,—every unit in complete charge of its own affairs, and, second, the idea of fellowship.[25]

Under such a system the denominational agencies have no authority, of course, over the regional bodies in educational affairs. In earlier years it was a rule of the Congregational Education Society that any institution seeking aid must be indorsed by the state association or conference and the local association within the bounds of whose territory it was located, and must make annual reports to the state conference.[26] The Foundation for Education adopted a similar policy, requiring the approval of local and state Congregational bodies as a condition of assistance.[27]

Autonomy of Colleges.—There has been very little effort among Congregationalists to exercise ecclesiastical control over their

[23] *Op. cit.*, 1925, pp. 58–60.

[24] *Minutes, National Council of Congregational Churches*, 1927, p. 155.

[25] Address by Donald J. Cowling, *Association of American Colleges Bulletin*, VIII: 3, March, 1922, p. 135.

[26] *Annual Report, Directors of the Congregational Education Society*, 1906, p. 77.

[27] *Report of the Activities of the Congregational Foundation for Education*, 1921–24, p. 13.

colleges. The old Society for the Promotion of Collegiate and Theological Education at the West claimed neither the right nor the power to say whether a given institution should exist, but simply to decide whether any of its funds should go to that institution.[28] The secretary declared:

> It is difficult to conceive of any material advantage to be derived from placing a college under ecclesiastical control.[29]

Later, however, certain regulations concerning control were made by the Congregational Education Society:

> It [a college seeking aid] must be under the control of a self-perpetuating Board of Trustees, a majority of whom shall always be members in good and regular standing in Congregational churches.[30]

The Congregational Foundation for Education has emphasized the autonomy of the individual college:

> There is very little to be accomplished by the Church in seeking formal control or manipulating relationships with the colleges. . . . To make these standards effective the churches must rely less upon membership on boards of control than upon the education of that public opinion by which the colleges must live.[31]

The chairman of the board of trustees of the Foundation stated as one of the objectives of the organization:

> To secure closer, more sympathetic and more mutually helpful relations between the churches and the colleges, while leaving both free.[32]

Summary.—The Congregational educational agencies have had a long and varied existence. The American Education Society, established in 1815, was the first organization of this character. It could not strictly be called denominational, because at first the Congregational and Presbyterian bodies joined in its support. Gradually the Presbyterians withdrew from the society, although the name was not changed to the Congregational Education Society until 1894. Meanwhile there developed an independent organization, the Society for the Promotion of Collegiate and Theological Education at the West, also interdenominational, but supported

[28] *Annual Report, Society for Promotion of Collegiate and Theological Education at the West,* 1854, p. 44.

[29] *Op. cit.,* 1858, p. 47.

[30] *Annual Report, Directors of American College and Education Society,* 1894, p. 74.

[31] Report of Educational Survey Committee. *Minutes of National Council of Congregational Churches,* 1921, pp. 278, 279.

[32] *Report of the Activities of the Congregational Foundation for Education,* 1921–24, p. 13.

chiefly by Congregational churches. This society flourished from 1843 to 1874, with the primary function of giving aid to "western" institutions. In 1874 it was merged with the American Education Society, which had confined its duties to the aid of students for the ministry, and the new organization was called the American College and Education Society. The Congregational Education Society, established in 1894, continued the function of aiding the newer institutions in the West. A movement to bring about greater coöperation between the churches and the colleges and to organize all Congregational institutions into a closer union culminated in the establishment of the Congregational Foundation for Education in 1921. This organization took over from the Education Society all functions pertaining to colleges affiliated with the Congregational churches. In line with a policy of simplification of denominational organization, however, the Foundation merged again with the Congregational Education Society, the actual consolidation taking place in 1927.

The Congregational Education Society is one of the missionary societies of the Congregational churches. It is not the agent of the National Council, but is affiliated with it. It is essentially a body composed of delegates from churches and state associations, with its membership identical with that of the National Council. The Congregational Foundation for Education was an unincorporated board of the National Council. Both of these organizations have insisted upon the autonomy of individual colleges. Their only power is to help institutions at their request and to promote a closer relationship among the colleges and between the colleges and the churches. The approval of local and state Congregational bodies is a condition for assistance on the part of these organizations.

Presbyterian Church in the U. S. A.

In 1819, shortly after the formation of the American Education Society, the General Assembly of the Presbyterian Church in the United States of America [33] established a Board of Education, "to assist such presbyteries and associations in educating pious youth for the gospel ministry, both in their academic and theologi-

[33] The Southern branch of the Presbyterian Church, formed after the Civil War, is now officially known as the Presbyterian Church in the United States. All subsequent references to the Presbyterian Church in this study will apply to the Northern branch, U. S. A.

cal course."[34] It was not until 1848 that the powers of this Board were extended to permit aid to institutions.[35] This development followed the report of a Committee on Parochial Schools, which declared that there was need of a system of Christian education, including primary schools, academies, and colleges.[36] From 1847 to 1870 the Department of General Education was included in the report of the Board of Education, and annual appropriations were made to colleges affiliated with the Presbyterian Church.

It was proposed in 1877 that the sphere of operations of the Board of Education should be enlarged to cover aid in the securing of endowment for the institutions of the Church.[37] The result was the establishment a few years later (in 1883) of a separate organization, The Presbyterian Board of Aid for Colleges and Academies. The duties of the new board were stated as follows:

> The province of the Board shall be to secure an annual offering from the Churches for this cause (higher education); to coöperate with local agencies in determining sites for new institutions; to decide what institutions shall be aided; to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided; and to discourage all independent appeals to the Church at large.[38]

A prominent factor in the establishment of this Presbyterian Board of Aid was the realization that the colleges west of the Ohio River were in definite need of relief. It was asserted that few colleges west of Pennsylvania were in a creditable condition of strength and efficiency.[39] The eastern colleges were founded early and could maintain themselves against competition, but a different problem was presented in the West, where state schools were often first on the ground.[40] The specific aim of the Board of Aid was stated to be the assistance of the Church's pioneer schools and colleges which had not yet secured adequate local backing and, therefore, required aid from the Church at large.[41] The need of a supervising agency was given as another reason for establishing an independent board. The Committee on Education

[34] *Minutes, General Assembly of the Presbyterian Church, U. S. A.*, 1819, p. 714.
[35] *Op. cit.*, 1848, p. 52.
[36] *Annual Report, Board of Education, Presbyterian Church, U. S. A.*, 1847, p. 20.
[37] *Minutes, General Assembly of the Presbyterian Church, U. S. A.*, 1877, p. 535.
[38] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 589.
[39] *Op. cit.*, 1881, p. 583.
[40] *Annual Report, Board of Aid for Colleges and Academies of the Presbyterian Church, U. S. A.*, 1888, p. 14.
[41] *Op. cit.*, 1888, pp. 8, 9.

which recommended the move spoke of the need of harmonious coöperation, both as to college sites and endowment. Strife and waste due to local competition were deplored. "The Church cannot afford to make any more mistakes in founding colleges." [42] Again, it was asserted that the board was created in order that busy givers might have some trusted agency to sift applications and administer their contributions.[43] One of the most illuminating definitions of purpose was given in the statement that the Board was "an agent of organized educational charity." [44]

A reorganization of the Board of Aid was effected in 1904 in order that the various parts of the Church might be represented more widely and that special attention might be given to the raising of endowment.[45] At the same time it was proposed that this board be united with the Board of Education. Such union was not considered feasible, but the conviction was expressed that unification of the educational work was highly desirable and that efforts in that direction should be continued.[46] In 1913 the movement toward a merger was again begun.[47] Three years later, after several plans had been discussed, the General Assembly called for a merger of the College Board and the Board of Education. The newly established General Board of Education, as authorized in 1916, was given charge of the enlistment and support of students for the ministry, the aid of educational institutions, and the promotion of the religious life of students in state universities.[48] The actual legal merger was not accomplished until 1918.[49] In 1922 the Special Committee on the Reorganization and Consolidation of Assembly Agencies recommended the consolidation of the work of thirteen boards and agencies into four boards: Foreign Missions, National Missions, Christian Education, and Ministerial Relief and Sustentation. The work of the Board of Christian Education now includes activities previously conducted by a number of organizations: the General Board of Education, the Board of Publication and Sabbath School Work, schools and colleges under the care of the Board of Missions for Freedmen

[42] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 587.
[43] *Op. cit.*, 1891, p. 66.
[44] *Op. cit.*, 1898, p. 59.
[45] *Op. cit.*, 1904, pp. 107–111.
[46] *Op. cit.*, 1905, p. 354.
[47] *Op. cit.*, 1913, p. 190.
[48] *Op. cit.*, 1916, pp. 198–204.
[49] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1919, p. 3.

and the Women's Board of Home Missions, the several missionary education departments, the Permanent Committee on Men's Work, the Board of Temperance and Moral Welfare, and the Permanent Committee on Sabbath Observance.[50]

Denominational Polity.—The scope of authority of the various Presbyterian educational boards is determined partly by the general principles of Presbyterian government and partly by the decisions of the General Assembly. The Presbytery is an organization composed of all the ministers within a certain district and one elder from each congregation; a Synod is composed of all ministers and delegate elders within a larger area comprising several presbyteries; the General Assembly is composed of two ministers and two elders from each presbytery. The Presbytery has final authority in local matters, but the General Assembly is the governing body for the Church as a whole. The Presbyterian organization corresponds roughly to the federal form of political government; it is intermediate between the Episcopal and Congregational forms in regard to centralization of authority. When the question was raised concerning the relative powers of boards and presbyteries, the following deliverance was given by the General Assembly:

> The Presbytery has entire jurisdiction over its churches and ministers, subject only to the higher courts of the Church. The Boards of the Church have such authority and such functions only as are delegated to them by the General Assembly, whose instructions constitute the law of their administration and define the relations existing between them and the Presbyteries.[51]

In general, the relation of the denominational educational board to the synods has been based upon a policy of coöperation:

> The prevailing idea has always been that the establishment and maintenance of Church colleges are primarily functions of the Synods, exercised through local boards of trustees, and that the mission of the College Board was merely to coöperate with the trustees of such established institutions as are approved by the Church judicatories, aiding them in maintaining the institutions under their care.[52]

It has been recognized, however, that in regions where the Church

[50] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1922, pp. 164–67.
[51] *Op. cit.*, 1909, p. 191.
[52] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1917, p. 7.

is not sufficiently strong to promote the development of higher institutions, the Board shall assume leadership.[53]

Relation of Board to Colleges.—In the constitution of the Board of Aid for Colleges and Academies it was specified that every institution thereafter established, as a condition for receiving aid, had to be either organically connected with the Presbyterian Church or else provide by charter that two-thirds of its board of control should be members of the Church. In the case of institutions already established, appropriations for endowment were to be made so that they would revert to the board if the colleges passed from Presbyterian control.[54] Denominational control was further assured by requiring institutions to clear any cloud on the titles to their properties and by taking mortgages on the entire property of institutions which the Board aided from its property funds.[55] Later, under the reorganized College Board, the controlling policy in relation to colleges was declared to be that of coöperation:

> The Board does not seek to dominate colleges nor to carry them—it seeks to coöperate with them.[56]
>
> It (the Presbyterian Church) is not called upon to own colleges necessarily, nor to dictate in the management of their internal affairs. It is called upon to *support* its colleges, to develop them, to give them means for real growth, to put before the students the highest educational opportunity.[57]

By an amendment to the constitution in 1909, the Board was authorized to give assistance to any college "actually under Presbyterian approval at the time," in addition to those connected with the Presbyterian Church by organic relations or charter provisions.[58]

Summary.—The development of the purposes and powers of the Presbyterian Board can be clearly traced in the extension of the scope of its activities through several reorganizations. Beginning in 1819 as an agency for aiding students for the ministry, it was authorized in 1848 to use funds for the support of colleges.

[53] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1917, p. 153.
[54] *Op. cit.*, 1883, p. 589.
[55] *Annual Report, Board of Aid for Colleges and Academies of the Presbyterian Church, U. S. A.*, 1893, p. 8.
[56] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1905, p. 98.
[57] *Op. cit.*, 1906, p. 375.
[58] *Op. cit.*, 1909, p. 235.

It made such annual grants as the receipts warranted until the reuniting of the Old School and New School branches of the Presbyterian Church in 1870. With the development of a need of more adequate support and closer supervision of church colleges, a separate organization, The Presbyterian Board of Aid for Colleges and Academies, was established in 1883. The primary function of this board was to aid and establish pioneer schools in the West. Under pressure of the need of securing more adequate endowment for the colleges, this board was reorganized in 1904 as The College Board. All the institutions affiliated with the Presbyterian Church in the United States of America, were now more definitely related to the Board. In a further reorganization in 1916, the Board of Education again absorbed the functions of the College Board and the resulting society was called The General Board of Education. Finally, in line with a comprehensive realignment of denominational agencies, the Board of Christian Education was created in 1922 and under its direction have been placed all phases of the educational work of the Presbyterian Church. The powers of this board in relation to colleges were not essentially altered by these recent reorganizations.

The several boards of education have all been agencies of the General Assembly and have had only such functions as were delegated to them by this body. The support and maintenance of colleges and universities are functions primarily of regional church bodies, the synods. Support by the Board has been conditional upon approval by the synods in which the institutions are located. In territories where the Presbyterian Church is not strong, the Board has assumed greater power in advising and establishing institutions. In the case of institutions founded partly as a home missionary enterprise, the Board has always required ecclesiastical control as a guarantee of the security of its financial support. The earlier policy of strict ecclesiastical control has been modified somewhat since 1904 into a policy of coöperation and of aid to institutions under control or approval.

United Presbyterian Church of North America

The United Presbyterian Church established a Board of Education in 1859. The General Assembly invested this board with broad powers; among the objects stated in the first constitution were the following:

To cherish and diffuse an educational spirit throughout the Church; to coöperate with the Presbyteries, the Synods and the General Assembly, in the establishment of Institutions of Learning; to assist in the education of pious and promising young men in their literary and theological education for the ministry; to concert and execute such measures as may be judged proper for increasing the fund of the Board, and promoting the general cause.[59]

With only a few changes these still remain the duties of the Board,[60] but for a decade after its establishment no attempt was made to do more than aid students for the ministry. In 1867 the Assembly authorized the Board to appropriate $2,000 annually to each of the two synodical colleges of the Church, that they might be able to do their work more successfully.[61] The next year it was reported that the grants could not be made because of the smallness of the contributions.[62] After this failure, no general appropriation was made to the colleges until 1894. At that time, after two years of agitation by those who believed that the Board should be more than "a dispenser of money to needy students,"[63] direct aid to colleges was authorized and the work of raising the money from the Church was intrusted to the Board of Education.[64]

A plan to secure funds for the endowment of Bible chairs furnished the occasion in 1913 for the General Assembly to authorize the modification of the charter of the Board of Education so that it could receive and administer endowment funds.[65] The educational policy adopted in 1914 assigned more definitely certain fields of work to the Board, but added nothing to the purposes inherent in the constitution.[66] In 1921 a plan for the consolidation of the Board of Education and the Board of Publication was proposed, but the General Assembly ruled that they should remain separate. The only change which took place was the inclusion of Young People's Work in the Board of Education.[67]

[59] *Evangelical Repository and United Presbyterian Review*, 1859, p. 109.
[60] *Annual Report, Board of Education of United Presbyterian Church of North America*, 1924, p. 5.
[61] *Evangelical Repository and United Presbyterian Review*, 1867, p. 86.
[62] *Op. cit.*, 1868, p. 93.
[63] *Minutes, General Assembly of United Presbyterian Church of North America*, Vol. VIII, 1892, p. 89.
[64] *Op. cit.*, Vol. VIII, 1894, p. 499.
[65] *Op. cit.*, Vol. XIII, 1913, p. 383.
[66] *Op. cit.*, XIII, 1914, pp. 711, 712.
[67] *Op. cit.*, XV, 1923, pp. 850–52.

Denominational Polity.—In its denominational organization the United Presbyterian Church is essentially similar to the Presbyterian Church in the United States of America.[68] It is similar, also, in the authority vested in presbyteries and synods. In 1867 the Board of Education declared that it was not expedient or practicable that it should undertake the establishment or oversight of literary institutions, but should aid synods in maintaining the institutions they had established and promote the cause of higher education in general.[69] This policy has been somewhat modified, as is indicated by a later pronouncement of the Committee on Education that new educational enterprises should be undertaken by presbyteries or synods only with the approval of the Church, as expressed through the Board of Education.[70]

Ever since direct aid has been given to colleges there has been a regulation that such institutions must be under the control of a board of trustees, a majority of whom shall be members of the United Presbyterian Church.[71]

Summary.—There has been remarkably little change in the constitutional powers of the United Presbyterian Board of Education since its establishment in 1859. The authority to aid colleges was not exercised regularly, however, until 1894. Previous to that time the efforts of the Board were confined chiefly to the aid of students for the ministry and the support of academies. The only reorganization which has taken place came in 1923, when the promotion of organized Young People's Work was added to its functions.

The Board of Education is an agency of the General Assembly, from which it derives its constitutional powers. The establishment and support of institutions are regarded primarily as the functions of synods and presbyteries rather than as functions of the Board of Education itself, while the Board seeks to coöperate with any of these regional bodies which have taken the initiative with respect to these matters. Denominational control of institutions through the local boards of trustees is a condition of receiving aid from the Board.

[68] See p. 158.

[69] *Evangelical Repository and United Presbyterian Review*, 1867, pp. 116, 117.

[70] *Minutes, General Assembly of United Presbyterian Church of North America*, IX, 1899, p. 772.

[71] *Op. cit.*, VI, 1887, p. 729.

Methodist Episcopal Church

Early History of Board.—Agitation for the establishment of a Board of Education in the Methodist Episcopal Church began in 1860 with the report of the Committee on Education to the General Conference. One reason given for establishing such a Board was to provide for young men of "piety and promising talents" who did not have the necessary means to secure a sound training. Another factor which figured prominently in the committee's report was the undue multiplication of colleges:

> Some of our oldest and best institutions have been seriously crippled in their operations; others of more recent origin, but whose prospects were flattering, have been reduced to almost hopeless bankruptcy, while large sums of money have been most unwisely expended in attempts to establish institutions where the wants of the Church did not demand them. Or, as has not been infrequent, what was given as a permanent fund to the institution has been employed in meeting current expenses, thus destroying the very foundations for its perpetuity. . . . This evil is, we regret to say, rather increasing than diminishing. This is especially true in many of the Western states. Examples are not wanting of single conferences, and those of but moderate extent, attempting to establish and support two, or even three colleges, or so-called universities, besides several institutions of a lower grade.[72]

At the next quadrennial conference the Committee on Education again discussed the establishment of a Board of Education, but reported that it had been unable to fix upon any practicable plan. If the educational movement of the Church were to be commenced *de novo,* such an organization would be comparatively easy. But heretofore the General Conference had exercised no control over the literary institutions, limiting its action to encouragement and advice. Whatever control there was had been assumed by the Annual Conferences. The Committee was confident that these Annual Conferences would not consent to the transfer of control to a General Conference Board of Education, and the belief existed that the educational movement of the Church would be robbed of much vitality and freedom by an attempt to inaugurate a uniform system.[73]

Thus the chief obstacles toward establishing a Board of Education were described. But at the next General Conference in 1868 such a board was created. The immediate object of this

[72] *Journal, General Conference of the Methodist Episcopal Church,* 1860, pp. 454, 455.
[73] *Op. cit.,* 1864, pp. 390, 391.

board's establishment was the administration of the Centenary Educational Fund, which had been raised in commemoration of the one hundredth anniversary of the founding of Methodism in America. The Board of Education was directed to appropriate the interest only of this fund to aid young men preparing for the Methodist ministry and missionary work, and to assist colleges, universities, or academies, provided "that no university, college, or academy, not now in existence, shall be added by the Board, unless the Board shall first have been consulted, and shall have approved of the establishment and organization of such institution." The Board was also to serve as a general agency of the Church in behalf of ministerial and general education and to promote the cause of education throughout the Church by collecting and publishing statistics, furnishing plans for educational buildings, and giving counsel with regard to the location and organization of new institutions.[74]

These were generous powers that were written into the constitution of the Board of Education, but it was a number of years before the Board began to exercise many of the functions originally prescribed. Some of the local educational societies were concerned lest the new general Board should interfere with their plans and resources. When a committee recommended the appointment of a full-time secretary of the Board of Education in 1872, a delegate from Iowa sprang up and exclaimed, "Of all crazy enterprises yet brought before the Conference, this is the craziest." [75] Yet the report was almost unanimously adopted. In his report to the General Conference in 1872, the secretary declared that the Board was in the position of an attorney without power, chiefly because its funds were decidedly limited.[76] The chief activities of the Board for more than twenty years centered about the raising and distributing of money for the aid of students for the ministry.[77]

The collection and administration of the Educational Fund by the Board helped to give a certain amount of unity to the educational development of the Methodist Church. Loans to students were made through the faculties of the institutions; [78] in this way

[74] *Op. cit.*, 1868, pp. 320–22.

[75] Warren, W. F., present as a member of the 1872 General Conference, writing in *The Christian Student*, November, 1923, pp. 137, 138.

[76] *Journal, General Conference of Methodist Episcopal Church*, 1872, p. 703.

[77] *Op. cit.*, 1880, pp. 633–37; 1892, p. 721.

[78] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1889, p. 90.

the Board had power indirectly to require annual reports from colleges regarding their curricula and students.[79] But almost from the beginning there was a feeling that the Board needed an expansion of its powers in order to enable it to supervise institutions more effectively:

> It has been proposed that the Board of Education should exert some influence to classify and harmonize our institutions, to prevent their undue multiplication, to secure the pursuance of courses of study appropriate to the names of the institution, and which shall best serve the public good. The Board has no authority to attempt this, and can only exert an advisory influence.[80]
>
> The origin and growth and superintendence of our educational interests have been less connectional and more local, independent, irregular, and therefore, perhaps, inharmonious and uneconomical, than of any one of our great interests.[81]

The corresponding secretary in 1888 declared that the functions of the Board had been "wholly unimportant in respect of advising as to the location of educational institutions," and added:

> Its chief function, unless enlarged by additional legislation, must continue to be the rendering aid to worthy students, and through them to assist our institutions of learning.[82]
>
> There is expressed a strong feeling that the scope of the Board's work should be more extensive. Experience, however, shows that unless its relations with institutions are made by law more masterful its work must chiefly lie in two directions—student aid and statistical publication.[83]

Reorganization of 1892.—The agitation for increased authority led to the appointment of a commission by the General Conference in 1888 to consider the reorganization of the educational work of the Church "to give it more of unity, breadth, and effectiveness." [84] The report of this commission and the activity of the corresponding secretary, C. H. Payne, led to the creation of the University Senate and to other extensions of the Board's functions in 1892. The statements of Secretary Payne in urging this expansion are so significant as to require generous quotation. In a pamphlet entitled, "The Federation of Methodist Institutions

[79] *Journal, General Conference of the Methodist Episcopal Church,* 1888, p. 444.
[80] *Scrap-Book of the Board of Education of the Methodist Episcopal Church,* 1874; Report of Corresponding Secretary.
[81] *Op. cit.,* 1880; report of Corresponding Secretary.
[82] *Journal, General Conference of the Methodist Episcopal Church,* 1888, p. 712.
[83] *Op. cit.,* 1888, p. 730.
[84] *Op. cit.,* 1888, p. 445.

of Learning,"[85] he described forcefully the need for a more systematic educational program. He declared that many of the earlier educational institutions had been lost to the Church for lack of strong connectional bonds. None of the schools founded between 1784 and 1819 became permanent. Between 1820 and 1884, eighty-four institutions directly related to the Methodist Episcopal Church and fifty-eight others indirectly related ceased to exist or lost all Methodist relationship.

> The time is now ripe for the Methodist Episcopal Church to adopt a *system of education* that shall be sufficiently connectional to prevent the waste and loss above mentioned, and yet leave the local authorities with all necessary autonomy to secure the greatest efficiency. Such a system would be in harmony with our Church in all its other departments of aggressive and successful work.
>
> The peril of the present method or want of method is increasing rather than diminishing. Never were there so many new enterprises originating; new States are opening, new towns are projected, real estate speculations abound. . . . Surely it is of the greatest importance that we should have some connectional authority in our educational work that, without local bias or interest, will wisely determine what new educational enterprises should be started, and where they should be located.
>
> The plan proposed will give to the Methodist Episcopal Church a *system of education* in place of sporadic independent effort. . . . It will create greater confidence on the part of our laymen and wealthy friends, and help to secure increased donations for endowments and for all educational purposes. There is no concealing the fact that such confidence is now lacking in many parts of our Church. Men of wealth who are friends of education do not want to waste their money on educational experiments.

In his report to the General Conference in 1892 Secretary Payne pointed out again the unfortunate consequences of the situation which had prevailed up to that time in the Methodist Church:

> The Board has done what it could by way of advice and counsel, but unfortunately that counsel has seldom been sought by the projectors of new educational enterprises, at least until *after* the most important questions had already been determined; such questions as the *necessity* for the proposed school, its *financial prospects,* its *character,* and its *location.* There is no connectional authority lodged anywhere in our great connectional system to determine these grave questions, and they are left entirely to merely local decision. As a result new educational enterprises are being constantly inaugurated in the name of Methodism that are doomed to total or partial failure from the beginning. The history of many such enterprises can be given in a very few plain words; a big educational scheme,

[85] Payne, C. H., "The Federation of Methodist Institutions of Learning," *Scrap-Book of the Board of Education of the Methodist Episcopal Church,* 1891.

a big building, a big debt, a big failure—failure at least so far as relates to the realization of early hopes in having a well-equipped "college" or "university", with a commanding influence and a record of excellent work done that shall be a credit to the whole church. . . . It is certainly not unreasonable for the church to require that any proposed new college or university for which connectional recognition and patronage are to be asked, should first have connectional approval, and that some connectional authority should be properly empowered to supervise this work more effectively than it can at present be done.[86]

With this background it is easy to understand how an organization called the University Senate was established, which functioned as a denominational standardizing agency, and how the Board of Education was thereby given responsible authority to supervise the scholastic work of the colleges and universities of the Church. The chief purpose of the University Senate has been to "determine the minimum equivalent of academic work in our church institutions for graduation to the baccalaureate degree." [87] The Board of Education was directed to publish in its annual reports a list of all the educational institutions under the patronage of the Methodist Episcopal Church, under five classifications: (1) primary schools, (2) secondary schools, (3) colleges, (4) universities, (5) schools of theology. The classification of institutions was to be based upon the reports of the University Senate.[87]

This action was regarded as so significant as almost to mark the beginning of a new board:

It is, indeed, a very different Board from what it was previous to this action of the General Conference. Its relation to the educational work of the Church is more clearly defined and its authority and responsibility are distinctly stated and greatly enlarged. The action of the last General Conference in the adoption of something like a system of education, including the federation of the colleges and universities of the Church, marked an epoch in the history of education in the Methodist Episcopal Church that will doubtless hereafter be remembered as the greatest in its history up to the present time.[88]

Later Expansion of Powers.—The Board of Education still did not have adequate power, in the judgment of the secretary, to prevent the unwise establishment of institutions.[89] Action was passed in 1896 urging that the projectors of new institutions of

[86] *Journal, the General Conference of the Methodist Episcopal Church*, 1892, p. 720.
[87] *Op. cit.*, 1892, p. 475.
[88] *Op. cit.*, 1896, p. 735; report of Corresponding Secretary.
[89] *Op. cit.*, 1896, p. 733.

college grade should secure the approval of the Board of Education before establishment, as a condition of receiving aid from denominational funds.[90] But such legislation was not definitely incorporated in the Discipline until 1924:

> No educational institution or educational foundation of the Methodist Episcopal Church shall hereafter be established or receive support from the Church funds without its plans and organization having been first submitted to the Board of Education for its approval.[91]

Additional power was given concerning the change of classification:

> No institution having been classified by the Board of Education shall change its classification without having first secured the approval of the Board of Education of the Methodist Episcopal Church.[92]

The scope of the general purposes and powers of the Board up to 1924 is summarized in the following section of the Discipline:

> It is the object of the Board of Education to serve as the officially authorized agency of the Methodist Episcopal Church in behalf of ministerial and general education, seeking to diffuse the blessings of education and Christianity throughout the United States. . . . This Board shall have an advisory relation to the business and educational management of all the schools, colleges, and other educational interests or agencies of the Methodist Episcopal Church in the United States; shall devise ways and means for the aid of institutions; and shall receive and disburse such funds as may from time to time be committed to it. It may serve as a Board of Reference or Arbitration and when necessary may take measures to protect the property interests of our educational institutions. It shall seek to promote general and theological education and religious training of students at institutions of the Methodist Episcopal Church and of Methodist students at tax-supported, independent, or other institutions. It shall promote the cause of education throughout the Church by collecting and publishing statistics, by furnishing plans for educational buildings, and by giving counsel with regard to the location and organization of institutions. It shall also serve as a general medium for communication between teachers desiring employment and institutions needing their services.[93]

The first movement toward consolidation of educational organizations which affected the Board of Education took place in 1904, when the work of the Freedmen's Aid Society and the Sunday

[90] *Op. cit.*, 1896, pp. 402, 403.
[91] *Doctrines and Discipline of the Methodist Episcopal Church*, 1924, p. 337.
[92] *Op. cit.*, 1924, p. 338.
[93] *Op. cit.*, 1924, pp. 329–30.

schools was added to its duties.[94] This move did not meet the approval of the college leaders, however, because they felt that the presentation of their needs to men of wealth was seriously handicapped.[95] The next General Conference, therefore, directed that the three organizations be again separated, but to the Board of Education was given the added responsibility of caring for the white schools of the South.[96] The work of providing for the religious care of students at state universities was committed to the Board in 1916.[97] A reorganization of the benevolent boards of the Church was recommended by the Committee on Temporal Economy in 1924, with the result that the work of the Board of Education was greatly expanded to include the functions previously performed by the Board of Education for Negroes, the Board of Sunday schools and the Board of the Epworth League, together with the Deaconess Training Schools.[98]

Denominational Polity.—The divisions of the Methodist Episcopal Church are called "conferences." The smallest unit is the Quarterly Conference, organized in each pastoral charge. A District Conference includes a number of pastoral charges and is presided over by district superintendents. The Annual Conference is composed of all the ministers of a certain area, presided over by bishops. There are now one hundred thirty-three Annual Conferences in the Church. The General Conference meets quadrennially and is composed of ministerial and lay delegates from the Annual Conferences in equal number.[99]

The primary seat of authority is the General Conference. Its power to make rules for the Church is limited only by the Methodist Articles of Religion and the General Rules of the Church.[100] The general form of government in the Methodist Church is usually called a modified episcopacy. The bishops have power to form Districts, appoint preachers, ordain elders and deacons, oversee the spiritual and temporal business of the Church; but they are amenable to the General Conference and elected by that body.[101]

[94] *Journal, General Conference of the Methodist Episcopal Church,* 1904, pp. 529–33.
[95] *Minutes of the Educational Association of the Methodist Episcopal Church,* 1908.
[96] *Journal, General Conference of the Methodist Episcopal Church,* 1908, pp. 582, 583.
[97] *Op. cit.,* 1916, p. 651.
[98] *Op. cit.,* 1924, p. 562.
[99] *Doctrines and Discipline of the Methodist Episcopal Church,* 1924, pp. 38–41, 73, 102, 108.
[100] *Op. cit.,* 1924, pp. 44, 45.
[101] *Op. cit.,* 1924, pp. 169–71.

It has been stated that "the Methodist system of church government is perhaps the most highly centralized system in vogue in the United States, and the Methodist bishop has more power than any other Protestant church official."[102]

In the light of this policy of centralization, it is not surprising that the Board of Education has considerable authority over the educational activities of the Annual Conferences. Educational societies created by Annual Conferences, in order to be recognized as auxiliaries of the Board of Education, must have the approval of the Board for their purposes and methods of administration.[103] Annual Conferences may have educational institutions under their patronage, provided these institutions have the approval of the Board of Education and meet the requirements of the University Senate.[104] No Annual Conference may establish or acquire a college or university except in case of clear necessity, with prospect of sufficient financial support for its permanent equipment and maintenance, and with the approval of the Board of Education.[105]

There has never been any attempt to require ecclesiastical control through charter provisions of the colleges aided by the Board.

Summary.—The Board of Education of the Methodist Episcopal Church is an agency of the General Conference, from which it derives all its powers. It has a large measure of authority over institutions and Annual Conferences in educational affairs, in accord with the general Methodist policy of strong centralization. This power has been gained, however, only through a process of gradual development. At the beginning of the Board's history there was considerable doubt of the wisdom or practicability of any assumption of control over educational institutions by the General Conference. The need of support and supervision of colleges was recognized in the functions originally assigned to the Board in 1868; but almost the sole activity of the Board for a number of years related to the aid of students for the ministry through the income of the Centenary Educational Fund which has been intrusted to it and through annual offerings from

[102] Sweet, William W., *Our American Churches.* Methodist Book Concern, 1924, p. 52.

[103] *Doctrines and Discipline of the Methodist Episcopal Church,* 1924, p. 337.

[104] *Op. cit.,* 1924, p. 338.

[105] *Op. cit.,* 1924, p. 339.

the churches. By an appeal to the traditional zeal of the Methodist Church for systematic conduct of denominational activities, the leaders of the Board secured the formation of a standardizing agency, the University Senate, in 1892. From this time the Board was able to supervise scholastic work of the colleges more closely and regulate the expansion of educational programs. It was only in 1924, however, that legislation was passed which required that any proposed change of classification or establishment of a new institution must be submitted to the Board for approval. The Church has not made recognition of its institutions dependent upon any form of ecclesiastical control, and the relation of the Board to colleges is only advisory; yet the actual authority of the Board is strong because no institution can receive official recognition by the Church or receive support from Church funds without its approval. Annual Conferences may establish and support colleges and universities only with the sanction of the Board of Education, and their educational societies are regarded as auxiliaries of the Board.

During one quadrennium, 1904 to 1908, the work of the Sunday schools and of the negro institutions was attached to the Board of Education. The consolidation was dissolved because it was not considered effective, and the Board of Education continued its previous work of aiding students for the ministry and supervising colleges and universities. But, along with a general reorganization of denominational agencies in 1924, most of the educational work of the Methodist Church was combined in one board. The name Board of Education is still retained, but religious education in the Sunday schools and organized young people's work are now included in its duties.

CHAPTER III

PURPOSES AND POWERS OF BOARDS OF EDUCATION (*Continued*)

United Lutheran Church in America

General Synod.—Agitation for a Board of Education in the General Synod of the Lutheran Church began in 1871 when a committee appointed to study the western college situation recommended the creation of a Board, "for the more perfect management and increase of the facilities for clerical education in the cause of Christ." [106] A Board was not established until 1885. It grew out of special concern for the educational interests of the Church in the West.[107] The direct aid of institutions was prominent in the following statement of purposes of the Board:

> To render financial aid to the Educational Institutions of the General Synod; to coöperate with the local agencies in determining sites for new institutions; to decide what institutions shall be aided; to assign to institutions seeking endowment the special fields open to their appeals; to receive and disburse contributions, donations and bequests for educational purposes; and to do such other things under the direction of the General Synod pertaining to and best calculated to promote the general educational interests of the Church.[108]

The General Synod authorized the establishment of a college in the West in 1887 and gave the Board of Education power to select the site and arrange for the opening of the college.[109] The result was the establishment of Midland College at Atchison, Kansas. The chief energies of the Board were directed toward aiding struggling colleges in the West until 1907, when it was authorized to grant appropriations to all the institutions of the

[106] *Proceedings, Convention of the General Synod of the Evangelical Lutheran Church in the United States of America*, 1871, p. 37.
[107] *Op. cit.*, 1885, p. 67.
[108] *Op. cit.*, 1887, p. 143.
[109] *Op. cit.*, 1887, p. 148.

synod.[110] The work of assisting students for the ministry was added to the duties of the Board in 1913.[111]

From the beginning, the General Synod made the regulation that as a condition to receiving aid, every institution thereafter established should be organically connected with the Synod or by charter provision have at least two-thirds of its board of control members of that Synod; and that in the cases of institutions already established all appropriations for endowment should be made to revert to the Board if those institutions should pass from the control of the General Synod.[112] It was also specified that no application for aid should be entertained without the endorsement of the synod within whose bounds the institution applying for aid was located.[113]

General Council.—Until 1909 the General Council of the Lutheran Church sought no definite relation to its educational institutions, but left all such work to the regional bodies. For some years it had a standing Committee on Education, which considered ideals and methods of educational work and made reports.[114] In 1909 the president of the General Council, Dr. T. E. Schmauk, raised the question whether the principle of unification which had prevailed from the beginning in Foreign Missions and more recently in Home Missions could not be applied to the educational work of the Church.

> If the spirit of individualism in our older educational work could be replaced by a larger ideal, such an ideal as is found in . . . the General Synod, whose Board of Education not only unites all its institutions, but fixes educational apportionments and raises vast sums annually for this purpose, our work in this line might be forwarded.[114]

Consequently, the Committee on Education was discontinued and a Board of Education constituted to be charged with the investigation of the whole field of education in the General Council.[115] It was authorized "to collect, receive and disburse moneys intrusted to its administration for educational purposes, subject

[110] *Op. cit.*, 1907, p. 252.
[111] *Op. cit.*, 1913, p. 372.
[112] *Op. cit.*, 1887, 143, 144.
[113] *Op. cit.*, 1887, p. 145.
[114] *Minutes, Convention of the General Council of the Evangelical Lutheran Church in North America*, 1909, p. 13.
[115] *Op. cit.*, 1909, p. 224.

to such conditions as may be imposed by the General Council or by the donors." [116]

The Board had little power over the colleges or district synods:

> The General Council recognizes the right of District Synods to establish and maintain colleges when and where their judgment may dictate.[117]

In response to a request of the Council of Church Boards of Education to participate in a nation-wide campaign, the Board replied:

> Our colleges and institutions are under the jurisdiction of the Synods, and we have no power in our Board to bring about their coöperation in any general campaign.[118]

In the founding of institutions in missionary territory, however, the Board of Education was to be consulted and its advice sought.[118]

United Synod of the South.—The only supervision exercised by the United Synod of the South until 1914 was through the Committee on Literary Institutions. In 1910 this committee recommended that the creation of a board of education be taken under consideration.[119] At the next Biennial Convention this committee recommended that such a board be established:

> At the present stage of the growth of the United Synod, a Board of Education could have only advisory powers, but it could exercise functions that would be of great value and importance in promoting interest and unity in the growth of our literary institutions.[120]

Although the Board of Education was elected in 1912, the first meeting was not held until 1914. At that time a constitution was drawn up, in which the object of the Board was stated thus:

> To investigate the whole field of Education within the Synods of the United Synod, to promote the general cause of Christian Education in our Church, to maintain a friendly and fostering relationship between our Literary Institutions and the United Synod, and to perform such other duties pertaining to the work of Education as the United Synod may from time to time determine.[121]

[116] *Op. cit.*, 1911, p. 220.
[117] *Op. cit.*, 1913, p. 199.
[118] *Op. cit.*, 1915, p. 275.
[119] *Minutes, Convention of United Synod of Evangelical Lutheran Church in the South*, 1910, p. 98.
[120] *Op. cit.*, 1912, p. 54.
[121] *Op. cit.*, 1914, pp. 53–54.

Although the proposed development of the Board was checked by the merger with two other Lutheran bodies, it was reported in 1918 that practically all of the institutions were ready for closer affiliation with the Board of Education and were convinced that it could be of great service to them.[122]

United Lutheran Church

The United Lutheran Church was formed in 1918 by a merger of three bodies: the General Synod, the General Council, and the United Synod of the South. The three Boards of Education previously existing were dissolved, and a new constitution drawn up for the Board of Education of the United Lutheran Church. The powers and functions of the new Board were clearly outlined as follows:

> It shall have authority to prepare general surveys of educational standards; to investigate any phase of educational work and make recommendations to institutions and synods; to appoint pastors and other agencies for the prosecution of religious work among students; to publish literature covering the various phases of its work under the direction of the Executive Board; to coöperate with Synods in the establishment of new institutions where approved by the United Lutheran Church; to receive and disburse contributions for educational purposes and to hold and administer bequests and trusts for such purposes, and to perform such other duties as The United Lutheran Church may assign it.[123]

Denominational Polity.—The United Lutheran Church is divided into synods. The general legislative body is called the Biennial Convention. The Church is partly congregational and partly presbyterian in government; the congregations have the power to elect pastors, but both they and synods are bound by the constitution of the United Lutheran Church, of which the Biennial Convention is the determining body:

> Congregations are the primary bodies through which power committed by Christ to the Church is normally exercised. . . . If Synods have had due and legal opportunity to be represented in the Conventions of the United Lutheran Church in America, they are bound by all resolutions that have been passed in accordance with this Constitution. But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to the United Lutheran Church.[124]

[122] *Op. cit.*, 1918, p. 51.

[123] *Constitution and By-Laws, Board of Education of the United Lutheran Church in America.* Pamphlet, 1920, pp. 8, 9.

[124] *Minutes, Biennial Convention of United Lutheran Church in America,* 1918, pp. 64, 67.

Since the Boards are only representatives of the United Lutheran Church, they are required to refer all questions affecting the principles, practice, and policy of the Church as a whole to the Convention for decision.[125] When a request was made that a Lutheran college should be established in California, the judgment was expressed that the constitution does not authorize the United Lutheran Church to establish or control schools except in Foreign Mission fields, but makes this the function of the constituent synods.[126]

The constitution of the Board of Education specifies that any institution receiving aid from the Board shall be organically connected with a synod of the United Lutheran Church, or shall be authorized by the Church, or shall by charter provision perpetually have at least two-thirds of its board of trustees members of the United Lutheran Church. All appropriations shall be made so as to revert to the Board whenever an institution shall cease to meet these requirements.[127]

Summary.—The General Synod had developed the first and most active Board of Education of any of the three bodies which now comprise the United Lutheran Church. Its Board was created in 1885 with full authority to aid in the establishment and support of educational institutions. During most of its history its efforts were concentrated on the new and weaker institutions. It was the direct agent in establishing Midland College in 1887. Its power to grant appropriations was extended to all the schools of the General Synod in 1907. Previous to 1909 the General Council had only a standing Committee on Education. In that year a Board of Education was established with power to study the whole field of education and to collect and disburse money. The spirit of individualism was strong among the colleges and synods of the General Council, and the Board of Education never attempted to exercise much authority, although it assumed greater powers in the case of institutions in missionary territory. A Board of Education was established by the United Synod of the South in 1912, as an outgrowth of the Committee on Literary Institutions. Because of the lack of cohesiveness within the United

[125] *Op. cit.*, 1918, p. 75.
[126] *Op. cit.*, 1920, p. 491.
[127] *Constitution and By-Laws, Board of Education of United Lutheran Church in America.* Pamphlet, 1920, p. 9.

Synod, the powers of the Board were limited, but plans were under way to secure more unity in the educational program when the merger came in 1918.

The Board of Education is an agency of the entire United Lutheran Church, whose corporate will is expressed in the Biennial Convention. Its powers are carefully restricted by the constitution of the United Lutheran Church and the legislation of the Convention. The establishment and control of institutions is primarily a function of the synods, and the authority of the Board is purely advisory. The United Lutheran Church seeks definite ecclesiastical control over its colleges.

After the merger in 1918 of the General Synod, General Council, and United Synod of the South, a new constitution was drawn up for the Board of Education of the United Lutheran Church. The Board was granted broad powers covering all phases of Lutheran work in higher education.

Northern Baptist Convention

American Baptist Education Society.—Several efforts to establish a permanent national education agency were made by Baptists before 1888, but were unsuccessful.[128] In the annual report of the American Baptist Home Mission Society in 1887 it was pointed out that the Baptists had no comprehensive educational plan, but that the establishment of schools was left solely to individual action; that, although the Home Mission Society had been virtually performing some educational functions, there was need of a separate organization:

> Is it not time for the denomination to have a defined policy and better methods in matters of so much importance as the establishment of denominational schools in the West?[129]

The next year the American Baptist Education Society was organized on a basis of popular representation. Any member of a Baptist church could become a member of the Society by paying ten dollars annually; annual delegates could be appointed by any Baptist educational society, the board of trustees of any Baptist educational institution, or any State Convention.[130] The policy of the Society, as expressed later, included the following objects:

[128] *Annual Meeting, American Baptist Education Society,* 1888, pp. 68, 69.
[129] *Op. cit.,* 1888, pp. 7, 8.
[130] *Op. cit.,* 1888, pp. 16, 17.

To promote the establishment of schools wherever deemed desirable for the development of a wise and comprehensive educational system, by such coöperation as may be practicable, in securing sites, buildings, and equipment; and in the early stages of such undertakings, by payment, in part, of teachers' salaries; to stimulate effort for the endowment of institutions of learning.[131]

This "development of a wise and comprehensive educational system" was the primary purpose of the Society, in the minds of the leaders:

When studied with reference to a national system of education for Baptists, . . . we found our educational work in a condition approaching chaos. . . . Too often our educational institutions have sprung up as it were by chance, each designed to meet local needs, to serve local ends, to gratify local ambitions, with little if any reference to their fitness, either in location, grade, or probable resources, to become appropriate and helpful parts of a general scheme of education. . . . We might fairly hope in time and with the expenditure of some millions of money, to create out of these chaotic elements a system of national education for Baptists with its parts admirably balanced, adjusted to mutual reinforcement and without wasteful duplications, a system symmetrical, harmonious, comprehensive and measurably complete, a system which when measurably complete, would be found to possess a certain organic life and a structural law of its own, which would probably preserve the due proportion and relation of parts in its continuous future growth.[132]

Looking back over the educational history of our denomination, one can hardly suppress the cry, "O Education, what blunders have been committed in thy name." . . . This could all have been avoided had such a Society as ours existed antecedent to our founding of institutions of learning.[133]

Not all Baptists regarded this movement toward an educational "system" with favor, however. One member of the Society, in reporting the attitude of certain leaders among the Southern Baptists, said that if the Society meant interference, dictation, direction, they were afraid of it and opposed to it; and that they feared what the influence of the gifts from the Society might be upon the autonomy of their schools.[134]

The chief enterprise of the Society in the early years of its existence was the establishment of the University of Chicago. The University was founded by the Education Society acting as the executive agent of the denomination. After strong founda-

[131] *Op. cit.*, 1893, p. 21.
[132] *Op. cit.*, 1891, p. 17.
[133] *Op. cit.*, 1892, p. 31.
[134] *Op. cit.*, 1892, p. 48.

tions had been laid for a college, with a charter granting university powers, the legal bond between the Society and the University was dissolved and the institution was turned over to a board of trustees.[135] Other colleges, chiefly in the South and West, were aided, and the power of the Society to take the initiative in establishing new institutions was asserted. Such work was compared to that of a Home Missionary Society.[136] But the American Baptist Education Society became practically the agency through which Mr. John D. Rockefeller made his contributions to higher education. Very few churches or other Baptist individuals contributed to the support of the society.[137] When Mr. Rockefeller extended his benevolence to institutions of other denominations and organized the General Education Board in 1902, the American Baptist Education Society ceased to function, although it retained its corporate existence for some years.[138]

Board of Education.—After the organization of the Northern Baptist Convention in 1908, a committee was appointed to study the advisability of establishing a permanent commission to represent its educational interests.[139] As a result, in 1912 a Board of Education was created, appointed by the Executive Committee of the Convention,

> "to develop the educational conviction of our churches, to make a comprehensive study of our educational problems, and to foster such denominational institutions and denominational ministries in other schools of learning as the Board may approve." [140]

This Board was an unincorporated committee of the Convention, identical in membership with the Board of Members of the American Baptist Education Society. In 1920 the latter older organization was transformed into the Board of Education by a change in its charter and was authorized to handle the educational affairs of the Convention, thus avoiding a duplication of corporations.[141] In 1919 the constitution of the Board was amended to include missionary education and "religious educa-

[135] *Op. cit.*, 1889, pp. 16, 17; 1892, p. 16.
[136] *Op. cit.*, 1894, p. 20.
[137] *Op. cit.*, 1894, p. 19.
[138] *The General Education Board: An Account of Its Activities*, 1902–14, New York City, 1915, pp. 6, 7.
[139] *Annual of the Northern Baptist Convention*, 1909, p. 156.
[140] *Op. cit.*, 1912, pp. 13, 14.
[141] *Op. cit.*, 1920, pp. 230–32.

tion in all its phases."[142] In practice the only expansion of functions has consisted in carrying on the work of missionary education for the Northern Baptist Convention.

In recent years there has been a movement toward the reorganization of all the Baptist denominational agencies. An Advisory Committee was appointed in 1923 to make a study of all the societies and boards of the Northern Baptist Convention and to give counsel concerning their more efficient organization.[143] This committee presented the results of its study in printed form in 1925.[144] The following recommendation was made concerning the Board of Education:

> The present Board of Education, as a separate entity, would cease to exist under this plan. Its work would be provided for through an Educational Director on the staff of the Activities Administration Board, who would maintain contacts with all universities, colleges, and theological seminaries supported through the International Program.[145]

This report of the Advisory Committee has never been adopted. The report of the Committee of Nine on denominational organization was brought before the 1927 Convention, and laid on the table by a large majority vote, the committee being discharged. Apparently the proposals for reorganization were considered too radical by many of the delegates:

> The proposed changes had occasioned much apprehension among those who feared that precipitate action might undermine much that it had taken years to build.[146]

Denominational Polity.—The Baptist congregations are related to each other through District Associations; these, in turn, are grouped together into State Conventions. The national body, organized only in 1908, is the Northern Baptist Convention, which meets annually. The organization of the Baptist Church is strongly congregational in character—

> We, representatives of Baptist churches, in convention assembled, do hereby declare our belief in the independence of the local church, in the advisory and representative nature of the local and state associations, and our loyalty to all our denominational organizations.[147]

[142] *Op. cit.*, 1919.
[143] *Op. cit.*, 1923, p. 87.
[144] *Report on a Survey of Fifty-Eight Organizations of the Northern Baptist Denomination*, by Advisory Committee, 1925.
[145] Report of Advisory Committee, p. 72.
[146] *The Watchman-Examiner*, New York. Vol. 15, No. 23, June 9, 1927, p. 721.
[147] *Annual, Northern Baptist Convention*, 1908, p. 3.

The State Conventions retain a large amount of autonomy in educational affairs. Grants are made to colleges by the Board of Education only when they have received approval for inclusion in the budget by the State Convention in whose territory they are located.[148]

The policy of the American Baptist Education Society favored ecclesiastical control over the institutions which received aid from the churches. When the title to the University of Chicago was transferred to the local trustees, the provision was made that the president and two-thirds of the trustees must be members of Baptist churches.[149] Later, the property for Grand Island College was deeded to the Baptists of Nebraska with restrictions designed to secure the property forever in Baptist hands, and the Board of Managers of the Society commended this method of assuring Baptist control to other institutions.[150] The Northern Convention has been less concerned about legal control of institutions. In 1923 the University of Chicago received the consent of the Convention to amend the Articles of Incorporation so that the provision concerning the presidency was eliminated and only three-fifths of the trustees must be members of Baptist churches.[151] A Committee on Denominational Relations to Educational Institutions in 1910 stated the judgment that

> denominational control of our schools will depend less upon legal bonds than upon our sending to our schools a large proportion of their students and supplying to their treasuries a large proportion of their funds.[152]

Summary.—The antecedent of the present Board of Education was the American Baptist Education Society, established in 1888. This body functioned as the educational agency of all Baptists in the United States. It was given power to aid in the support and establishment of colleges and in some cases to take the initiative in the founding of institutions. It was instrumental in the establishment of the University of Chicago in 1890. The leaders of the Society sought to work out a more systematic national educational program in place of the individualism which had characterized Baptist educational efforts. The Education Society ceased to function actively in 1902 when Mr. John D.

[148] *Op. cit.*, 1926, p. 70.
[149] *Annual Meeting, American Baptist Education Society*, 1891, p. 21.
[150] *Op. cit.*, 1893, p. 16.
[151] *Annual, Northern Baptist Convention*, 1923, pp. 139–52.
[152] *Op. cit.*, 1910, pp. 158–71.

Rockefeller turned his educational benevolences into other channels; for the Society had not succeeded in winning general denominational support. The Northern Baptist Convention, organized in 1908, established a Board of Education as a committee of the Convention in 1912. This Board has had general power to advise, promote, and distribute the educational funds of the Convention, but it has little authority over State Conventions or individual colleges. With the exception of the addition of the work of missionary education in 1819, there has been little extension of the powers of the Board since its formation. A proposed reorganization of denominational agencies, which would have changed radically the administration of the educational work of the Northern Baptist Convention, has thus far failed of adoption.

Disciples of Christ

Early Attempts at Organization.—The first effort on the part of the Disciples to establish a denominational educational agency was in 1894, when the Annual Convention organized the Board of Education of the American Christian Missionary Society. This Board was short-lived because of lack of support.[153] In 1901 the American Christian Education Society was organized:

> to carry on a campaign of education for a more general acquaintance with our educational needs, to formulate educational policies and to raise funds for the assistance both of colleges and of needy students.[154]

The president of this Society declared that the keynote of its program was the development of closer relationships between the colleges and the churches, including a better support of the colleges by the churches and a more complete adjustment of the colleges to the needs of the churches. Many churches and individuals, he thought, would be glad to have their offerings for education go through the treasury of the Education Society, thus allowing:

> a board of unprejudiced brethren, well informed as to the work and need of our various schools, to decide where and how the money can be used to best advantage in the interest of Christian education.[155]

[153] Crossfield, R. H., address, "The Board of Education of the Disciples of Christ." Annual Meeting of Board of Education, March 14, 1923.

[154] *The Christian-Evangelist*, St. Louis, Mo., April 4, 1901.

[155] *Op. cit.*, June 18, 1903.

Our purpose is not to build up a rich and powerful society, but to build up strong and well-equipped institutions of learning and to insure a close touch between these and the churches which they serve.[155]

The American Christian Education Society accomplished little, however, and soon went out of existence. Its failure was attributed to lack of support and not having a secretary to devote time to the organization.[156] The fundamental reason for this lack of support was the extreme individualism of Disciples in educational enterprises, as well as in other phases of coöperative effort:

Individualism has been characteristic of the Disciples movement in all that they have undertaken to do. Their educational work has therefore been fragmentary, sometimes their methods have been wasteful. A college has been started mainly because of a local interest in it, and usually in such cases most of the money invested in it would soon be exhausted, and then the college would have to appeal for other help in order to keep it from at once failing.[157]

As late as 1913 the president of one of the Disciples colleges wrote:

We have no denominational Board and our educational work is in the preliminary stage of organization. Our schools have been entirely independent of one another, and there has been no effort toward coöperation until within two or three years. . . . There is no central organization in our own body which is consulted before any new institutions are planned. We are coming to feel keenly the need of such an organization. You of course appreciate the extreme individualism which has been characteristic of our movement from the first.[158]

Board of Education.—The movement toward coöperation referred to by President Bates was the Association of Colleges of the Disciples of Christ, organized in 1911. This Association grew out of a conference between representatives of the colleges and was designed to promote comity and coöperation among Disciples institutions.[159] At a meeting of the Association in 1913 the members decided to reorganize, "because of a widely felt need of a more compact organization, looking toward more effective coöperation."[159] The immediate occasion for the reorganization

[156] *Op. cit.*, March 8, 1903.

[157] Moore, W. T., *A Comprehensive History of the Disciples of Christ*, Christian Board of Publication, St. Louis, Mo., 1908, p. 683.

[158] President M. L. Bates of Hiram College; quoted in *Second Annual Report, Council of Church Boards of Education*, 1913, p. 18.

[159] Crossfield, R. H., "The Board of Education of the Disciples of Christ." Address at Annual Meeting of Board of Education, March 14, 1923.

was the inauguration of the Men and Millions Movement among the Disciples. A sum of more than six million dollars was to be raised, of which the colleges should receive three and one-half millions. The organization was effected in 1914 under the name of the Board of Education.[159] After the election of a full-time general secretary in 1919 the Board's activity developed rapidly. The objects of the Board are stated in some detail in the articles of incorporation:

> To promote Christian Education by assisting the colleges and other educational institutions under the auspices of the Disciples of Christ; to promote comity, coöperation, and unity among these institutions; to enlighten the Disciples of Christ as to the importance of these institutions in promoting Christian Education; to encourage and direct the standardization of courses of study; to encourage colleges and other educational institutions fostered by the Disciples of Christ by securing for them gifts for endowments and betterments of various kinds and for current expenses necessary to the successful administration of these institutions of learning; to coöperate in any general movement to secure gifts to be distributed among the different educational institutions in such way as may be determined by this Board or by any agency that may be determined by this Board; to receive annual offerings from the churches and gifts from individuals and organizations for the benefit of the colleges and other educational institutions fostered by the Board, and to make such distributions among the colleges and other institutions of funds as may be equitable or as contemplated in deeds of gift by donors.[160]

That the coördination of educational effort has been a prominent factor in the Board's program is indicated by a later statement of purpose:

> To formulate and to inaugurate a unified, national, statesmanlike, educational policy and program for our people. If there is one fact which stands out clear and unmistakable, it is that the policy of sporadic, unrelated and independent activities in the founding and supporting of educational institutions has not worked.[161]

The only reorganization of the Board took place in 1922. It did not concern the powers or purposes of the organization, but changed the requirements for membership, so that it would be more widely representative and more democratically controlled. Previously only the executive heads of educational institutions under the auspices of the Disciples of Christ were members of

[160] *Annual Report, Board of Education of the Disciples of Christ*, 1920, p. 9.
[161] *Op. cit.*, 1923, p. 10.

the Board. This enlargement of the Board was made under the authority of the International Convention.[162]

Denominational Polity.—The state organizations of the Disciples are called Christian Missionary Societies. The national body is the International Convention, which meets annually. The polity is decidedly congregational. The Disciples movement originated as a protest against denominationalism and toward church union. Hence the organization is highly decentralized and many Disciples prefer the term "brotherhood" to "denomination." The Board of Education makes an annual report to the International Convention, submits an audit of its books, presents nominations for approval or disapproval, and receives from it instructions and recommendations for its program.[163]

The autonomy of individual colleges and churches is carefully preserved by the Board of Education. Article X of the by-laws reads as follows:

> Nothing in the Articles of Incorporation or these By-Laws shall in any way be construed as interfering with or violating the complete autonomy of any coöperating educational institution in the free and unhindered management of its own affairs by its own Board of Trustees.[164]

The general secretary of the Board has elaborated upon the freedom of the colleges and the churches thus:

> To recognize the freedom of the local church and the autonomy of the local college. The local church . . . has a perfect right to give its money where it pleases, how it pleases and when it pleases. There are no overlords or ecclesiastics to command it. This Board steadfastly refuses to be considered in any other light than that of a servant of the churches. This Board is a clearing house through which the churches may and do carry on the work of higher education among us. Likewise, it respects the autonomy of the local college. It has no desire to become a dictator to boards of trustees. It assumes that these boards, presidents and faculties are capable of managing the affairs of the colleges. Here again the Board is simply a servant to assist colleges at their own request in whatever ways seem advisable and practicable. It does offer to the colleges an effective agency, particularly in matters of coöperation and methods of promotion.[165]

Summary.—There were two unsuccessful attempts on the part of Disciples to establish a permanent educational society before a Board of Education was finally formed. Both of these efforts,

[162] *Op. cit.*, 1923, p. 6.
[163] *Op. cit.*, 1924, p. 7.
[164] *Op. cit.*, 1923, p. 79.
[165] *Op. cit.*, 1923, p. 16.

one in 1894 and the other in 1901, were of short duration, although they sought no extensive powers. This lack of support was due to the independence of central authority which has always characterized the Disciples movement. The Board of Education which was established in 1914 was unique in that it grew out of the Association of Disciples Colleges, and not from the national organization of the churches. When the Board was reorganized in 1922, however, a closer relationship to the International Convention was established. It derives its powers largely from the colleges which coöperate, although it makes annual reports to the International Convention and has some of its members elected by that body. Its constitution gives the Board power to promote and investigate higher education and to serve as the clearing house for all gifts for educational purposes. The autonomy of local colleges and churches is clearly recognized. The state missionary societies have little power in relation to the program of the Board. These autonomous relationships are in accord with the Disciples policy of extreme decentralization of authority in all matters.

Norwegian Lutheran Church of America

The Norwegian Lutheran Church was formed in 1917 as the result of a merger of three bodies: the United Norwegian Lutheran Church in America, the Synod of the Norwegian Evangelical Lutheran Church in America, and the Hauge Norwegian Evangelical Lutheran Synod. It ranks third in numerical strength among the Lutheran bodies in America.[166] The churches are grouped into districts, which hold annual conventions. The general legislative body is the Biennial Convention. The Board of Education derives all its powers from the corporate will of the Norwegian Lutheran Church as expressed in the Biennial Convention.[167] It was established in 1917 to perform the functions of the several organizations which had charge of educational affairs before the merger.[168]

A study of the Norwegian Lutheran Church is of special interest because of the unusual relation which the denomination holds to several of its institutions. The constitution adopted in

[166] *The Handbook of the Churches.* Federal Council of Churches of Christ in America, 1927, p. 361.

[167] Constitution, *Official Documents of Norwegian Lutheran Church,* pp. 9, 10.

[168] The history of these educational agencies preceding the merger has not been traced.

1917 specified that the Church should establish and control two complete colleges, in addition to several secondary schools:[169]

> The colleges and other schools owned by the Church are not organized as independent corporate entities, but are operated as organic parts of the one incorporated church body. The agency through which the Church administers the affairs of its seven academies, normal schools and colleges is the Board of Education.[170]

The two colleges thus controlled directly by the Norwegian Lutheran Church are St. Olaf College, Northfield, Minnesota, and Luther College at Decorah, Iowa. Legally these colleges are corporations separate from the Church, but the membership of the corporations is identical with that of the Convention. St. Olaf College was changed to this status in 1923, having previously had no separate corporate entity:

> Experience has shown that a college without a corporate entity of its own is subject to certain disadvantages. . . . The great standardizing bodies look with doubt and hesitation upon a college that does not exist as a body having its own recognition by the law. . . . The substance of this resolution is that the voting membership of the Church shall be the voting membership of the college corporation. This arrangement provides for a separate corporate existence for the college and yet keeps it as completely within the control of the Church as if its ownership were vested directly in the corporate name of the Church.[171]

At a certain time during the Convention of the Norwegian Lutheran Church the members are convened as the St. Olaf Corporation, and again as Luther College Corporation, and ratify all resolutions made by the Convention concerning these institutions.[172]

Several schools of secondary grade are owned and controlled outright by the Norwegian Lutheran Church. Twelve other schools are owned and controlled by districts or local incorporated associations of Norwegian Lutherans. All of these institutions receive annual contributions from the Church, if the Church has the right of supervision.[173]

With the existence of such a large measure of ecclesiastical control over the colleges, it is natural that the powers of the Board of Education in relation to these institutions should be

[169] Constitution, *Official Documents of Norwegian Lutheran Church*, p. 28.
[170] *Annual Report, Board of Education of Norwegian Lutheran Church*, 1922, p. 58.
[171] *Beretning om Den Norska Lutherske Kirkes*, 1923, p. 139.
[172] *Annual Report, Board of Education of Norwegian Lutheran Church*, 1926, pp. 30, 32.
[173] Constitution, *Official Documents of Norwegian Lutheran Church*, p. 28.

unusually extensive. The general object of the Board has been stated thus:

> The purpose of the Church in establishing this Board of Education is to develop and maintain a comprehensive and unified system of Christian education.[174]

The Board has been directed to provide for annual and semi-annual "inspection" of all schools that are owned and aided by the Church; so far as practicable the members of the Board are to participate personally in this inspection. The Board shall annually submit to the Church a report of the general state of the schools operated and aided by the Church and shall present recommendations as to changes and improvements. It has authority to define the territory within which each school may carry on personal canvass for students or money, although any school may appeal from the decision of the Board to the Church. Over the schools directly owned by the Church, or by corporations identical in membership with the Church, the Board has still greater powers of supervision: to nominate candidates for the presidency; to suspend a president or vice-president whenever there shall be valid cause; to provide the teachers that are to be appointed for only one year and to nominate to the Convention all candidates that are to be elected to permanent positions; to determine the rank of each teacher in the schools; to recommend salary schedules for presidents; to determine the salaries of individual teachers within the limits of the salary schedules adopted by the Church; to introduce more uniformity in tuition and other fees in schools of the same class.[174]

It is evident that the Norwegian Lutheran Church seeks to exercise close supervision through its Board of Education over all schools that receive aid from general Church funds, and that in the case of schools directly or indirectly owned by the Church as a whole the Board of Education has many of the powers which are customarily exercised by a board of trustees for similar institutions which are under the jurisdiction of other denominations. The institutions have local boards of trustees, but their authority is greatly limited by reason of this concentration of authority in the Board of Education. All the powers of the Board of Education are subject, of course, to the higher authority of the Convention.

[174] *Annual Report, Board of Education of Norwegian Lutheran Church, 1922*, pp. 58–63. "Rules Governing the Work of the Board of Education."

Establishment of Boards of Education

Now that the development of the purposes and powers of the boards of education in eight denominations has been sketched in some detail, it will be valuable to draw generalizations concerning the factors entering into the establishment of these agencies and the expansion of their powers.

The establishment of denominational boards of education is no recent development. Before the close of the nineteenth century six of the denominations included in this study had formed permanent agencies for the support and supervision of higher education, and another, the Disciples of Christ, had made an effort in this direction. These agencies were established primarily for purposes of religious philanthropy. The sole object of the earliest organizations, founded by the Congregationalists and Presbyterians in the second decade of the nineteenth century, was the giving of aid to young men preparing to be ministers and missionaries. This purpose still remains as one function of the boards of education in all of the eight denominations.

Gradually the scope of philanthropy was extended from individuals to institutions. The stronger churches of the denominations in the East came to feel a responsibility for aiding in the support of colleges in areas where the constituency was smaller in numbers and weaker financially, usually in the Middle West. These institutions were pioneer schools and were regarded as essentially a part of the home missionary enterprise of the churches. The religious motive remained the dominant factor, for the colleges were considered the chief source of trained leaders and important agencies for propagating the denomination. The earliest organization for the direct aid of institutions was the Society for the Promotion of Collegiate and Theological Education at the West, established in 1843, not organically connected with any denomination, but drawing its support chiefly from Congregational and Presbyterian churches. The same motive of aiding in the support of institutions was prominent in the establishment of the Presbyterian Board of Aid in 1883 and the Board of Education of the General Synod of the Lutheran Church in 1885.

Along with the movement toward the financial support of institutions there developed a consciousness of need of administrative efficiency and coördination of educational effort. The denominational boards of education were designed to meet this

need in several ways: (1) *promotional,* by arousing interest in higher education among the churches, spreading information about the colleges and their needs, and developing a sense of responsibility for these institutions on the part of the denomination; (2) *financial,* by securing a coördination of appeal for funds, providing security for the donors, and preventing waste and loss to institutions; (3) *educational,* by giving advice in the location and expansion of colleges, thus curtailing undue multiplication of institutions with the resulting competition for funds and students. Although this desire for coördination was a prominent factor in the establishment of the Society for the Promotion of Collegiate and Theological Education at the West, and was operative to some extent in the founding of all of the later boards, it gained fullest expression near the close of the century in the development of the American Baptist Education Society and the Methodist Board of Education. The executives of these two agencies, representing denominations so dissimilar in general ecclesiastical policy, contended strongly for a system of higher education for the denominations which should be national in scope. This movement toward coördination was also the dominant factor in the comparatively recent establishment of the Board of Education of the Disciples of Christ.

Two elements in the general educational situation in the second half of the nineteenth century in the United States affected profoundly the establishment of denominational boards of education: (1) the rapid multiplication of denominational colleges; and (2) the increase in the number of tax-supported universities. Approximate figures show that 456 colleges were established between 1820 and 1900, as compared with 38 in the entire history of the United States and the Colonies before that time.[175] The vast majority of these were denominational institutions. Before 1861 there were only 17 state institutions in the country.[175] The passage of the Morrill Land Grant Act in 1862 gave an impetus to the growth of agricultural colleges, and from that time to the end of the century tax-supported institutions were established rapidly. In the light of these conditions existing in the latter half of the nineteenth century, it was natural—almost inevitable—that denominations should provide agencies for the support and supervision of their colleges and universities:

[175] Cubberley, Ellwood P., *The History of Education,* p. 705. Houghton Mifflin Co., 1920.

It was clear that if a religious body was to support colleges, and colleges in many states, some central educational authority would tend not only to lessen useless competition, but also to increase unity and efficiency.[176]

Specific Purposes and Powers

Certain aims and duties are common to all the denominational agencies of higher education which were studied, either as expressly stated in their constitutions or as implied in their activities. These aims and duties are listed below:[177]

1. To develop interest in higher education among the churches.
2. To maintain religion as a prominent factor in higher education.
3. To aid in securing contributions for colleges, both for current maintenance and for endowment.
4. To distribute the educational funds which are paid into their treasuries.
5. To gather and publish information about the institutions.
6. To coöperate in the establishment of institutions.
7. To study the educational problems of the denominational colleges.
8. To advise in the business and educational management of the institutions.
9. To promote comity and coöperation among the institutions of the Church.

Certain other powers are expressly delegated to the boards of education in some of the denominations:

1. To assign fields to the various institutions for the raising of funds.
2. To protect the property interests of the denomination in the colleges.
3. To elect teachers, determine salaries, and perform similar functions of direct control (only in the Norwegian Lutheran Church).

Powers of Boards in Relation to Denominational Bodies

The degree of power which may be exercised by a board of

[176] *Third Annual Report, Carnegie Foundation for the Advancement of Teaching,* 1908, p. 167.

[177] This list covers only those purposes and powers of boards which are related to colleges and universities. For a tabulation of other functions which have been assigned to boards of education see page 323.

education is dependent upon the general ecclesiastical polity which holds in each denomination. Among the eight denominations studied there are three main types of relationship existing between the boards of education on the one hand and the denominations as a whole or regional bodies on the other hand.

1. *Centralization.*—A large degree of power is concentrated in the highest body of the Church and a close bond of relationship exists between all the denominational organizations. Regional bodies must secure the approval of the Board of Education for their educational programs. This is the polity of the Methodist Episcopal Church.

2. *Federation.*—A large degree of power is exercised by the regional church bodies. Certain authority is delegated to the general denominational agencies, including the Board of Education. The keynote of the policies of these boards is coöperation, rather than jurisdiction. This is the form of government of the Presbyterian Church, U.S.A., the United Presbyterian Church, the United Lutheran Church, and the Norwegian Lutheran Church.

3. *Affiliation.*—A large degree of power rests in the local congregations. Instead of being related organically to the Church as a whole, the national organizations are regarded as societies affiliated with the denomination. The sole authority of the Board of Education rests, therefore, upon the will of the coöperating institutions and upon the resolutions passed by the delegates in the national convention. This is the polity of the Northern Baptist Convention, the Congregational Churches of the United States, and the Disciples of Christ.

Power of Boards in Relation to Colleges

In most cases the relation of the boards of education to individual colleges is wholly advisory. They therefore exercise control only indirectly. The only exceptions among the denominations studied occur in the Norwegian Lutheran Church, in which a small proportion of the institutions of the Church are under the direct control of the Board of Education.

The actual weight which decisions of the boards carry is dependent upon factors other than legal authority, but in many cases it is very real. A Board of Education has actual power in proportion to the following elements in the situation:

1. *The Strength of Denominational Consciousness.*—This may

be expressed in a desire for a strong central organization, as in the Methodist Episcopal Church, or in a strong doctrinal conviction, as in the Presbyterian and Lutheran churches.

2. *The Financial Dependence of the Institution.*—Younger institutions and those which do not possess large resources in endowment are likely to desire a close relationship to the Church through the Board of Education.

3. *The Public Opinion of the Churches.*—The judgment of regional church bodies or of the denominational assembly may have great influence upon the policies of educational institutions. The value of this public opinion is dependent upon the presence of reliable information concerning the colleges, which may be furnished by the Board of Education.

4. *The Voluntary Coöperation of the Colleges.*—The Board is likely to have weight to the extent in which it is regarded as representative of institutions of the Church and expressing their best judgment.

Trends in the Development of Powers

Two general trends may be distinguished in the development of the powers and purposes of denominational boards of education through the one hundred years of their existence:

1. The authority of these boards in relation to institutions and regional church bodies has gradually been increased. In the early days fear was expressed lest the boards should trespass on rights and resources of individual colleges and local educational societies. But, under the pressure of financial necessity and denominational efficiency, the smaller groups have been willing to delegate more and more power to the boards of education as central coordinating agencies. This development is most clearly marked in the Board of Education of the Methodist Episcopal Church.

2. The purposes of boards of education have been extended to cover educational activities not contemplated at the time of their establishment. This expansion has usually taken place in this order; aid of students for the ministry, aid of denominational colleges and universities, religious work in tax-supported institutions, religious education in local churches. There is a definite tendency since the World War to unify all, or a large part, of the educational work of the denomination under one comprehensive organization:

Boards of education quickly develop a wider range of activities than can be comprehended in the college. This, plus a broadening conception of the field of religious education, forces a consequent expansion of program and machinery necessary to cultivate the field. There follows an inevitable readjustment between the Board of Education and other boards with an interest in education. This points to the time when the denominational program will be unified.[178]

The new problem which this tendency toward unification raises for the supervision of higher education will be pointed out in a later chapter.[179]

[178] *Association of American Colleges Bulletin*, II:10, 1919.
[179] See p. 324.

CHAPTER IV

RELIGIOUS POLICIES

In any study of the denominational colleges of the United States it is natural to ask: What place does religion have in the programs and policies of church boards of education? Why is it considered necessary that colleges shall be perpetuated under the support of the church in addition to state institutions? What influence have boards of education exerted on the amount and type of religious instruction given in the colleges?

When Is a College "Denominational"?

First, although the relationship of the boards of education to church colleges has been touched upon in the two preceding chapters, it is necessary to define more carefully the circumstances under which an institution may rightly be called denominational. The difference of viewpoint in earlier days is admirably illustrated by the agencies of the Presbyterians and Congregationalists. The secretary of the Presbyterian Board of Education in 1847 deplored the fact that the number of colleges strictly under Presbyterian control was very small, and expressed the hope that every new institution of this kind would commit itself to the management of the Church, instead of to a "comparatively irresponsible body of self-perpetuating or state-elected trustees."[1] The Society for the Promotion of Collegiate and Theological Education at the West, on the other hand, consistently opposed denominational control of institutions:

> The grand point to be attained, in the coöperation for which we plead, is that the charter of each institution aided by this Society shall be equally open for the election of its Trustees, from either or all of the denominations concerned in its establishment; and that it shall be free from the organic control of any political or ecclesiastical body.[2]

The aim of the Congregational Education Society in later years

[1] *Annual Report, Board of Education of Presbyterian Church, U. S. A.*, 1847, p. 24.

[2] *Annual Report, Society for Promotion of Collegiate and Theological Education at the West*, 1858, pp. 51, 52.

was also broadly conceived, so far as control of institutions was concerned:

> These schools are Christian without creeds, religious but not denominational. Their aim is not to graduate Congregationalists, but to fit young men and women by the higher education to become leaders in Church and State.[3]

The question of the denominational relationship of colleges was raised definitely in 1906 when Andrew Carnegie made the restriction that none of the money from the foundation which he established should go to denominational institutions. The officers of the Carnegie Foundation for the Advancement of Teaching gathered data on the various methods of legal connection between denominations and institutions of higher learning. They found that the inclusion of colleges in the yearbooks of the denominations had usually been done in a loose fashion:

> One finds grouped together as church colleges, institutions whose relations vary from strict control by the denomination to one of tradition and friendship.[4]

They classified the various types of relationship under five heads:

(1) Institutions under absolute denominational control and ownership.
(2) Institutions in which the governing body is appointed by and is directly responsible to a formal religious body.
(3) Institutions whose governing board must be confirmed by and must report to a religious organization.
(4) Institutions having no formal connection with a religious body, but which require, either through the provisions of their charter or by votes of their trustees, that a majority of their trustees, officers or professors shall belong to a specified denomination.
(5) Institutions which have no formal connection with a denomination, but a strong sympathetic one, and are generally looked upon as denominational.[5]

The first four groups were excluded from the benefactions of the Foundation. In cases where the charter was not specific, trustees were asked to certify by resolution that no denominational tests were imposed in choice of trustees, officers, or teachers, or in the admission of students, and that no distinctively denominational tenets were taught to the students.[6] It was advised

[3] *Annual Report, Directors of the Congregational Education Society*, 1903, p. 14.
[4] *Second Annual Report, Carnegie Foundation for Advancement of Teaching*, 1907, pp. 13, 14.
[5] *First Annual Report*, 1906, p. 48.
[6] *First Annual Report*, 1906, p. 80.

that any institutions which were not under ecclesiastical control but which were named in denominational yearbooks should be placed in a separate list under the following heading:

> The following institutions are not connected with the . . . . . Church by any legal ties, nor are they subject to its control. Their history, however, and associations with the life and the work of the Church are such as to justify our earnest coöperation with them.[7]

The reaction of the denominations to the restrictions imposed by the Carnegie Foundation varied. To a committee of the Northern Baptist Convention appointed to study denominational relations to educational institutions it seemed clear that an institution founded and maintained primarily by a particular religious denomination should in all honor permanently continue under the influence and control of that denomination.[8] The Presbyterian Church, on the other hand, did not oppose the changing of college charters so as to be eligible for aid under the Carnegie Foundation regulations:

> So far the board sees no immediate danger of such colleges as have changed their charters losing their Christian character, or of their being less loyal to the standard of education and of positive Christian influence expected by the Church.[9]

In its annual reports the Presbyterian Board of Christian Education has followed the suggestion of the Carnegie Foundation by listing their colleges in two groups.[10] At least two Methodist colleges modified their relationship to the denomination to accord with the regulations of the Carnegie Foundation for aid. The Board of Trustees of Dickinson College declared the institution to be non-sectarian, although under the friendly auspices of the Methodist Episcopal Church.[11] Later the trustees of Goucher College unanimously declared the college "an independent and non-sectarian institution, free from denominational control, supervision, affiliation, or patronage."[12] Both of these institutions are still listed, however, in the quadrennial reports of the Methodist

[7] *Second Annual Report*, 1907, p. 2.
[8] *Annual of the Northern Baptist Convention*, 1910.
[9] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1910, p. 417.
[10] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1926, p. 155.
[11] *Second Annual Report, Carnegie Foundation for Advancement of Teaching*, 1907, pp. 9, 10.
[12] *Seventeenth Annual Report*, 1922, p. 28.

Board of Education, although in the 1924 Report the note "Report refused" is attached to Goucher College.[13]

A committee of the Methodist Episcopal Church studied carefully the question of what constitutes a Methodist college, after having made an extended investigation of the charters of their colleges in 1910. They reported that they thought the time had not come to give any formal definition of a Methodist Episcopal institution, but presented the following tentative statement, which has never been superseded:

> A Methodist Episcopal institution is one which, frankly declaring that it is under the auspices of the church and distinctly claiming that it aims to plan and conduct its work so as to serve the Kingdom of Christ as represented by the life of the Methodist Episcopal Church, shall have the recognition and support of some Conference, Mission Conference, or Mission, the indorsement of the Board of Education, and official classification by the University Senate.[14]

The policy of the United Presbyterian Board is represented in the following statement of the secretary:

> The Church of the future as of the past must place her main dependence for trained leadership on institutions maintained by her and operated in harmony with her general policy, yet without being so narrowly sectarian as to prevent youth of other religious groups from attending in large numbers.[15]

The United Lutheran Church has definitely committed itself to the principle that educational institutions, in order to have an unquestionable claim to the moral and financial support of the Church, should put themselves as soon as possible under the direction and control of a Synod or Synods by providing for the election of their Boards of Directors by Synodical action.[16] The Congregational Foundation for Education listed in its annual reports all institutions having historic association with the Congregational movement, including Harvard, Yale, and Dartmouth.[17]

Summary.—It is evident that there has been much confusion in the use of the term "denominational" as applied to colleges. Three different usages of the term may be distinguished: (1) In

[13] *Report of Board of Education of the Methodist Episcopal Church in the General Conference,* 1924, p. 62.

[14] *Journal of General Conference, the Methodist Episcopal Church,* 1912, p. 1199.

[15] Bradford, J. E., address, (in manuscript), "The Church and Her Educational Problems."

[16] *Minutes, Biennial Convention of United Lutheran Church,* 1920, p. 74.

[17] *Report of Activities of Congregational Foundation for Education,* 1926, p. 26.

the strictest sense, denominational institutions are those which are owned or controlled by a religious organization. These, in turn, may be divided into several groups: colleges owned by the church as a corporate body or by a separate corporation identical in membership; colleges owned by a regional body—synod, conference, or association; colleges separately incorporated, but part or all of whose governing body must be elected, nominated, or approved by an ecclesiastical body. (2) In a broader sense those institutions may be called denominational in which there is a requirement, either by charter provisions or by vote of the trustees, that a majority of the trustees, officers, or teachers must be members of some religious organization, even though the governing board is self-perpetuating. The Carnegie Foundation has defined both of these groups of institutions as "denominational." (3) There is a third group which may be called denominational in a still broader sense, because they were established by the members of a particular church, have been supported to a considerable extent by it, and are still in sympathetic relations with the denomination. These relations usually include the submission of an annual statistical report to the denominational educational agency and an attendance at conferences of administrators of colleges of that denomination, together with an occasional visit from the executives of the board of education.

All the colleges of the Norwegian Lutheran Church and the United Presbyterian Church may be classified under the first two of the above groups. Nearly all the institutions of the United Lutheran Church also can be thus classified. The Methodist Episcopal Church, Presbyterian Church, U.S.A., and the Northern Baptist Convention have colleges which belong to each of the three groups, although three-fourths of the Presbyterian colleges [18] and two-thirds of the Baptist institutions [19] fall within the first two groups. Most of the Congregational colleges and almost all of the Disciples institutions belong in the third group.

In general it may be said that *a denominational college is an institution which has a definite relationship, either legal, affiliated, or friendly, to one branch of the Protestant Church:*

> The typical denominational college is not simply that which is clearly under denominational control, but also that which is still closely related in sympathy

[18] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1925, p. 60.

[19] *Annual of Northern Baptist Convention*, 1921, pp. 61–66.

and personnel to the Church, so as to be identified in the public mind with some religious body, as Wesleyan is with the Methodists and Princeton with the Presbyterians.[20]

A truly "independent" institution, on the other hand, recognizes not even an advisory relationship to any organization, makes no reports to a general body, and takes no part in any denominational fellowship.

Whether or not a college is called denominational depends to some extent upon the particular situation. Boards of education are inclined to include in their lists any institution that may be affiliated with the denomination under the most liberal interpretation. College administrators in addressing church bodies, either for financial support or in an appeal for students, are likely to emphasize the relationship of the institution to the denomination. When they are addressing the public or the student body, on the other hand, they are likely to minimize the denominational relationship and refer to the "non-sectarian" character of the institution.[21] It is quite possible, of course, that an institution may be denominational but not sectarian. The latter term properly refers only to those colleges in which strictly denominational tenets are taught or where in other ways a religious bias is established in the classroom:

> A truly sectarian institution is one which either by narrowing the choice of its officers and teachers tends toward partial views of truth and narrowing influences in education, or else which by the teaching of strictly denominational tenets or doctrines tends toward the same narrowing effect.[22]

This flexible use of terms justifies the conclusion of the president of the Carnegie Foundation for the Advancement of Teaching that any distinction between denominational and non-denominational is to a certain extent artificial.[22]

Why Must the Church Sustain Colleges?

The attitude of denominational boards of education toward tax-supported colleges and universities has changed from criticism

[20] Herbert Welch, then president of Ohio Wesleyan University, quoted in *The Christian Student*, published by Board of Education of the Methodist Episcopal Church, May, 1915, p. 5.

[21] See catalogue statements of the following colleges which are listed as denominational in annual reports of boards of education: Denison University, Lafayette College, Park College, Roanoke College, Syracuse University, Yankton College.

[22] *First Annual Report, Carnegie Foundation for Advancement of Teaching*, 1906, p. 49.

and suspicion to coöperation. In the latter half of the nineteenth century the reports of board secretaries often referred to the dangers of secularism in higher education, sometimes even labeling the state schools as "godless":

> The College forestalls the evil of a Godless University.[23]
>
> A system of education divorced from religion and purely secular is being gradually built up by the State. That system threatens to sweep our denominational Schools from the field.[24]

But as the state universities became better established the denomination leaders saw that there was nothing to be gained by hostility to these institutions and that the status of religion in state universities had often been misrepresented:

> It is easy to exaggerate the general laxity from the religious point of view that prevails in these institutions. In the mind of the Committee such exaggeration is unjust and should be deprecated whenever and wherever it is made. . . . The Committee is of the opinion that to say these institutions are irreligious is not warranted by the facts.[25]
>
> To denounce State universities or normal schools as irreligious does measureless harm to Christianity by alienating from it many of the cultivated minds of the country.[26]
>
> The future of the denominational college depends upon its relation of friendly coöperation with State and secular institutions. . . . Bitterness toward, or unjust criticism of, secular institutions is narrow and un-Christian. We have as great a responsibility under God and as American citizens for the life of State as we have for the life of denominational institutions.[27]

The desire for coöperation and the recognition of the legitimate place of tax-supported universities led to the inauguration of religious work among the students of the various denominations in these institutions.[28]

The rapid growth of state institutions, with their greater resources and more extensive curricula, raised an issue which is still a moot question in some quarters—whether it is necessary and advisable for the churches to continue to establish and support

[23] Report of Special Committee on Functions of the Board of Education of the Presbyterian Church, U. S. A., *Minutes of General Assembly*, 1881, p. 582.

[24] *Report of Annual Meeting of American Baptist Education Society*, 1891, p. 16.

[25] Report of Committee on Religious Conditions in State University, *Minutes of General Assembly, Presbyterian Church, U. S. A.*, 1904, pp. 160–64.

[26] *Annual of Northern Baptist Convention*, 1910, p. 158.

[27] Secretary Thomas Nicholson, in *The Christian Student*, published by Board of Education of Methodist Episcopal Church, May, 1911, pp. 20–22.

[28] See, for example, *Minutes of General Assembly of Presbyterian Church, U. S. A.*, 1904, p. 164. (Since 1904 all the denominations included in this study have authorized their boards of education to promote religion among their students at state colleges and universities.)

colleges. At times people within the churches have shared in this doubt. In 1903 the secretary of the Presbyterian Board of Aid reported:

> There is still in our Church an alarming ignorance of the principles underlying the work, a widespread doubt whether the "little, fresh-water, one-horse sectarian college" is needed, or good for anything.[29]

The secretaries and members of boards of education have, of course, steadfastly asserted that the church college must be continued. Their reasons for this conviction are worthy of careful analysis.

One point upon which there is universal agreement is the need of church colleges for the sake of *training religious leaders.* A Special Committee on Education of the Presbyterian Church, U.S.A., declared in 1883 that the Church should found and favor colleges

> that shall influence decisions for life-work, so that the tendency shall be toward the ministry rather than away from it.[30]

Later a secretary of the Board asserted that the Presbyterian colleges were denominational, from the point of view of the church's purpose

> to raise up workers for the fulfillment of the mission of the Presbyterian Church in the salvation of the world.[31]

An investigation of the source of supply of leaders in the Presbyterian Church in 1906 showed that from eighty to ninety per cent came from the small Christian college.[32] A committee appointed by the Northern Baptist Convention in 1910 to study the relation of the denomination to educational institutions reported that neither the state nor privately endowed institutions could be depended upon to furnish the Baptist denomination with the supply of trained leaders which it needed in order to fulfill its mission.[33] One of the objectives of the Board of Education of the Disciples of Christ is expressed as follows:

> To coöperate in the effort to procure and prepare lay, ministerial and missionary leaders for the church. This is our great objective. Every

[29] *Annual Report, Board of Aid for Colleges and Academies, Presbyterian Church, U. S. A.,* 1903, p. 9.
[30] *Minutes, General Assembly of Presbyterian Church, U. S. A.,* 1883, p. 587.
[31] *Op. cit.,* 1906, p. 374.
[32] *Op. cit.,* 1906, p. 375.
[33] *Annual, Northern Baptist Convention,* 1910, p. 158.

effort and purpose is subordinate to it. Without this great aim there is little excuse for the existence of this Board.[34]

Numerous other statements from the reports of boards of education could be quoted to illustrate the emphasis upon the training of religious workers in church colleges.[35]

The reason most commonly given for the existence of denominational colleges is that they can provide more adequately for the *development of Christian character.* The specific form of statement varies somewhat with the denomination and the passing of the years, but close to the heart of all the leaders lies the conviction that the Christian college supplies an element in education which the state-supported or private institution cannot give. The General Synod of the Lutheran Church declared in 1889 concerning their colleges:

> Her system must include all the arts, the languages, the science of the best schools of the State, and it must also include that higher soul-culture, the graces of the inner life, which the State can never richly impart.[36]

The United Presbyterian Church in 1867 gave assent to the principle that

> the student during his entire Academic and Collegiate course should be under the influence of a pure and decided Christianity.[37]

The Board of Education of the Northern Baptist Convention has made clear pronouncements concerning the importance which it attaches to the development of Christian character:

> The only excuse for maintaining a denominational college where the state is ready to furnish the highest intellectual training without cost, is that the Christian school can furnish a clearer moral and religious atmosphere for the student.[38]

> We believe that the most important element in education is the making of character, and that character ought to be distinctly Christian.[39]

The Presbyterian Church, U.S.A., has laid particular stress upon

[34] *Annual Report, Board of Education of Disciples of Christ,* 1923, p. 14.

[35] *E.g., The Christian Student,* published by Board of Education of the Methodist Episcopal Church, May, 1915, p. 40; King, H. C., *Objectives of the Congregational Educational Foundation,* pamphlet; *Minutes, Biennial Convention of United Lutheran Church,* 1920, p. 262.

[36] *Proceedings, Convention of General Synod of Evangelical Lutheran Church,* 1889, p. 150.

[37] *Evangelical Repository and United Presbyterian Review,* VI, 1867, p. 117.

[38] *Annual Report, Board of Education of Northern Baptist Convention,* 1913.

[39] *Op. cit.,* 1926, p. 7.

the Christian element in higher education. In recommending the establishment of a Board of Education in 1883, the Special Committee on Education declared that the Church should found colleges that would be pervaded by a "positive Christian atmosphere" and would have all their instruction in harmony with the Christian faith.[40] Later the essential purpose of a Christian college was expressed as follows:

> A Christian college is one which develops Christian character and purpose in its students.[41]

It was stated as the historic position of Presbyterians that the Church should support and its members patronize the Christian college

> as the very best and the most effective institution for providing a full and well-rounded education.[42]
>
> The principle upon which the Church undertakes educational work is that there can be no complete education without religion.[42]

The secretary of the College Board declared that to provide education without religion is like launching a ship without a rudder.[42]

It is clear that denominational leaders have considered the education which a church college can give more complete than that provided by the state, because greater recognition can be given to the spiritual needs of students. Some have even felt that this emphasis on the part of church colleges has a wholesome influence on state institutions:

> The existence of a strong Christian college within the vicinity of the State universities has a distinct tendency to lift up the standard of the university.[43]
>
> The Church cannot hope to duplicate in extent the educational system of the State. But it must maintain a sufficient number of such institutions to permeate the whole educational system with the spirit of Christianity.[44]
>
> We can never surrender the college created specifically to emphasize the fact that religion is a vital element of every true life until that principle is fully recognized in State institutions.[45]

Through what means is it thought that Christian character may be developed in church colleges? Specific answers to this query

[40] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 586.
[41] *Op. cit.*, 1911, p. 82.
[42] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1913, pp. 4–8.
[43] *Annual Report, Board of Education of Northern Baptist Convention*, 1915, p. 3.
[44] *Op. cit.*, 1921, p. 5.
[45] Nicholson, H. E., in *The Christian Student*, May, 1914, p. 62. Published by Board of Education of the Methodist Episcopal Church.

are not found nearly so often as the general statement of purpose. In reviewing the work of the College Board of the Presbyterian Church in 1908 for the preceding twenty-five years, the secretary made a statement which may serve as a summary on this point:

> It has sought to direct the colleges in three ways toward fuller Christian influence: (1) It has magnified Bible teaching; (2) it has insisted upon the choice of Christian teachers; (3) it has promoted a real evangelism.[46]

The emphasis on evangelism was most prominent in the earlier history of the work of the boards of education. The secretary of the Methodist Board reported in 1900 that conversions were occurring in nearly every one of the Methodist schools.[47] The secretary of the College Board of the Presbyterian Church reported in 1909, concerning spiritual work in the colleges:

> Several had notable religious movements, sweeping students into the Kingdom.[48]

The importance of having Christian teachers has been frequently pointed out:

> The one essential thing is Christian character and influence on the part of its teachers.[49]

> In a Christian college it is expected that the teachers will be Christian men.[50]

Definite religious instruction is, of course, regarded as one of the most effective agencies for developing Christian character. The Board of Education of the United Lutheran Church has declared:

> The principal reason for the existence of Christian schools and colleges is to exalt the Bible and the Christian religion in the curriculum.[51]

The emphasis on the study of the Bible in Presbyterian colleges is indicated by the following statement in the report of the Board of Christian Education:

> The underlying principle of education in every one of our colleges is that a knowledge of the Bible as the rule of faith and practice is absolutely essential.[52]

[46] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1908, p. 385.
[47] *Journal, General Conference of the Methodist Episcopal Church*, 1900, p. 701.
[48] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1909, p. 388.
[49] *Op. cit.*, 1911, p. 82.
[50] Cowling, D. J., *The Congregationalist*, CXII:26, June 30, 1927, p. 850.
[51] *Minutes, Biennial Convention of the United Lutheran Church*, 1920, p. 260.
[52] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1924, p. 72.

In a later report the secretary of the same board referred to the deep conviction that the Bible has a unique place in the curriculum of a Christian college, because of its influence in cultivating the spiritual life of the students.[53]

It is only rarely that one finds an effort to justify the existence of a church college on the ground of *propagating a particular form of doctrine.* An outstanding example of this viewpoint is seen in the case of Des Moines University, which was taken over in 1927 by the Baptist Bible Union of North America.[54] One of the leaders in the movement has made the following significant statement:

> It is the aim of the Baptist Bible Union to develop in Des Moines University a great Christian school of higher learning which will be absolutely free from the taint of modernism. We hold there is no good reason for the existence of a denominational university if it be nothing more than a duplication of the state institutions. It would be folly for Baptists, being compelled to pay their share of taxes for the upkeep of a state educational system voluntarily to tax themselves again for other schools and colleges which are no different and no better than similar institutions operated by the State. But there is a mighty argument in favor of the establishment and maintenance of a university which shall be essentially Christian through and through, and distinctively Baptist.[55]

This is a clear illustration of the theory of the parochial school applied to higher education.

At the opposite pole from the Bible Union viewpoint is the defense of the Christian college on the basis that it may *encourage a greater freedom of thought* than the state institution and may therefore be a significant factor in social reconstruction. This conviction is found particularly in the utterances of certain secretaries of the Board of Education of the Methodist Episcopal Church. Secretary Nicholson stated the case vigorously in this fashion:

> This modern Christian college should be a great constructive force. It should make religious thought and teaching modern and vital for the next half dozen generations. . . . It should be known the country over for its high excellence, for its thorough modern scholarship and teaching, for its constructive spiritual interpretation of human life, for its emphasis upon Christian ethics and the Christian element in social reconstruction.[56]

[53] *Op. cit.*, 1926, p. 76.

[54] For details concerning this institution see pp. 346 to 348.

[55] *The Gospel Witness,* 130 Gerrard St. East, Toronto, Canada, June 16, 1927, pp. 9, 10.

[56] Nicholson, H. E., in *The Christian Student,* August, 1914, p. 96.

More recently Secretary Bovard has pointed out the way in which Church colleges may be champions of the truth:

> It makes no difference what the nature of the pressure may be, institutions fostered on behalf of the Kingdom of Christ must not consent to be driven into the betrayal of truth in the interests of traditions, prejudices, or platforms, religious or political. There is no promise that propaganda will make us free. The truth only will make us free. Devotion to the truth as we are able to know the truth, is the only justification for the support of Christian education.[57]

From this brief survey of the *raisons d'être* of church colleges it is evident that denominational leaders are fairly well agreed on generalities that the church must sustain colleges in order to train religous leaders and develop Christian character in students, but that there are wide differences as to the meaning of the Christian religion and its implications for higher education. This leads to a further investigation of the specific steps which the denominations have taken to provide religious instruction and the restrictions which they have placed upon this teaching.

What Has Been the Influence of Boards of Education on Religious Instruction?

Presbyterian Church, U.S.A.—The Presbyterian Church has laid great emphasis on the teaching of the Bible in its colleges. In 1889 the General Assembly decreed that no institutions should be taken under the care of the Board of Aid unless the Bible was systematically used as a textbook in the curriculum and that institutions should report annually what response had been made to this requirement.[58] In reviewing twenty-five years of the Board's history the secretary declared:

> The Board's effort from the very beginning has been to make a study of the Bible as the Word of God a part of the required curriculum. The first chairs endowed in our younger colleges have been almost uniformly chairs of Bible instruction. . . . The Board has made an unceasing effort that only Christian men and women should occupy the chairs of its colleges.[59]

An unusual arrangement was made in 1909, when the College Board reported that thereafter all gifts over one thousand dollars to colleges would be made by donors with the express condition that the money should revert to the Board if a college ceased to

[57] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1926, p. 13.
[58] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1889, p. 48.
[59] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1908, p. 385.

require at least eight semester hours of Bible study for graduation or if it employed any professors for whose positive Christian influence the president could not vouch. The purpose of this regulation was expressed as follows:

> That every dollar secured from Christian givers—shall make it more and more impossible for a college ever to turn aside from required Bible instruction and from the requirement of uniformly Christian teachers.[60]

The Presbyterian Board has been active in raising funds for Bible departments. In 1914 the secretary reported that only seventeen out of the sixty-three Presbyterian institutions had full-time professors of Bible and urged that funds be provided so that each college could have an adequately endowed chair of English Bible.[61] The interest of young people in the churches was enlisted in this enterprise through the Bible Foundation League plan.[62] More than one hundred thousand dollars was bequeathed by one man for the maintenance of Bible departments.[63] In 1923 the secretary of the Board reported that since 1915 endowed chairs in Presbyterian colleges had increased from nine to twenty-five, full-time teachers from eighteen to forty, and endowment from $460,000 to $1,186,000.[64] By 1926 there had been another fifty per cent increase in endowment and number of full-time teachers.[65] A tabulation in 1925 showed that all but three colleges out of fifty-two offered eight hours or more in Religion. In most of these institutions at least eight semester hours in English Bible and related subjects are required for graduation.[66] In recent years an effort has been made to expand Bible chairs into departments of religious education, with at least thirty hours of work and three full-time professors.[67] In the fall of 1926 four such departments of religious education were opened in Presbyterian colleges.[68]

There is evidence that Presbyterian leaders expect more than a literary study of the Bible in their colleges; the Bible is to be taught as the rule of faith and practice:

[60] *Op. cit.*, 1909, p. 387.
[61] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1914, pp. 4, 5.
[62] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, p. 116.
[63] *Annual Report, General Board of Education, Presbyterian Church, U. S. A.*, 1923, p. 38.
[64] *Op. cit.*, 1923, pp. 36–38.
[65] *Op. cit.*, 1926, p. 76.
[66] *Op. cit.*, 1925, p. 68.
[67] *Op. cit.*, 1924, p. 72.
[68] *Op. cit.*, 1926, p. 76.

This [the Bible] is systematically taught with reverence and sincere love for the Word. It is not a book of historic literature, but God's Book. . . . Christian men are teachers of the Bible—men who believe its truths and seek to have these truths wrought into the moral lives of young men and women in their classrooms.[69]

The doctrinal controversy which developed in the Presbyterian Church since 1919 is reflected in legislation concerning religious instruction during recent years. In 1923 the General Assembly decreed that no part of the educational funds of the Presbyterian Church should be given to colleges or seminaries which employ any teacher "who is not a member in good standing of some branch of the Christian Church and personally interested in the spiritual welfare of students." [70] At the same Assembly, after a discussion of a resolution presented by William Jennings Bryan, the following substitute resolution was adopted:

RESOLVED: That Synods and Presbyteries within whose bounds Presbyterian supported academies, colleges, and training schools are located, are hereby instructed to exercise careful oversight over the instruction given in such institutions, and that Synods and Presbyteries withhold their official approval from such academies, colleges and training schools where any teaching or instruction is given which seeks to establish a materialistic evolutionary philosophy of life, or which disregards or attempts to discredit the Christian faith.[71]

In the following year the Standing Committee on Education reiterated the concern of the Church that the teaching of the Bible should be doctrinally sound:

If we do not educate the young of this generation with Christian truth, God's enemies will educate them with the Devil's lies. A crass, and in the end, a brutal naturalistic basis of education is the menace to-day. This must be met with the inspired Word of God on an Evangelical basis with the enabling grace of the Holy Spirit. No one has the right to teach the Bible in any other way; and all the departments of this new board are now organized to this end.[72]

United Presbyterian Church.—The Board of Education of the United Presbyterian Church launched a campaign in 1913 to secure an endowment for a chair of Bible in each of the five

[69] Report of Standing Committee on Education, *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1909, p. 77.

[70] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1923, p. 209.

[71] *Op. cit.*, 1923, p. 212.

[72] Report of Standing Committee on Education, *Annual Report, Board of Christian Education*, 1924, p. 1.

colleges on a standard equivalent to other college departments.[73] By 1918 the Board's plan of establishing these Bible chairs had been completed. The purpose of this instruction was stated thus:

> That our colleges may fully measure up to their unparalleled opportunity and consequent responsibility for preparing a larger number of well-equipped religious and moral leaders for the Church and for the State.[74]

The election of a professor of Bible is subject to the approval of the Board of Education.[74] Other requirements specified for these professors are:

> The professor of Bible must have a thorough academic and professional training, able to deal with questions that grow out of modern religious investigations. . . . He must be an active member of, and leader in, some evangelical church, preferably the United Presbyterian. The professor of Bible must have such a character and personality as will inspire young people to accept their duty of Christian service, especially in the ministerial, missionary, and teaching activities.[74]

By 1919 the required endowment of $2,000,000 was subscribed and the professors were elected.[75]

Methodist Episcopal Church.—The chief official impetus toward religious instruction in the Methodist Episcopal Church has come through the enactments of the University Senate. The requirements for graduation in the first pronouncement of this body specified that: "among the courses offered there must be at least one covering the historical and literary study of the Bible in the vernacular." [76] In the report of the Board of Education in 1900 it was stated that nearly all Methodist colleges were requiring courses in Bible study and that a few provided special teachers in this department.[77] The latest standards adopted by the University Senate recommend that courses in English Bible should be correlated with courses in Christian ethics, philosophy, and other studies in religious education, and that these courses should be fully on a par with other departments in respect to equipment, trained teachers, and quality of work.[78]

[73] *Minutes, General Assembly of United Presbyterian Church of North America,* Vol. XIII, 1913, p. 478.

[74] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1918, pp. 9–12.

[75] *Op. cit.,* 1920, p. 7.

[76] *Journal, General Conference of the Methodist Episcopal Church,* 1900, p. 704.

[77] *Op. cit.,* 1900, p. 701.

[78] Seaton, John L., *History and Enactments of the University Senate,* p. 6. Pamphlet, Methodist Book Concern, 150 Fifth Ave., New York City, 1924.

Along with courses in the study of the Bible, many of the Methodist institutions place much emphasis on related subjects—the technique of religious education, the psychology and philosophy of religion, and the social interpretation of Christianity.[79]

As already indicated, the University Senate advocated a study of the Bible from the literary and historical points of view, rather than for the support of any doctrine. The liberal attitude of the Board of Education toward religious instruction is illustrated by the recent statement of Secretary Bovard:

> Our institutions have been singularly free from attempts of any sort to limit their search for truth, or their interpretations of social tendencies. . . . The Methodist Episcopal Church may declare most emphatically for a positive and impassioned teaching of the essentials of the Christian faith without closing a single window to the findings of reverent truth-seekers in every science.[80]

Congregational Churches.—The Congregational Education Society has always encouraged the study of religion in its colleges, but has never attempted to legislate concerning the type of teaching that shall be given. One of the requirements for aid by the Society to pioneer institutions was concerned with religious instruction:

> Every school and college aided by this Society must maintain the characteristic of a vitally Christian institution. It is expected that special attention will be given to the study of the Bible and to the development of Christian character in the pupils, and that every president and principal shall be members of an evangelical church.[81]

The Educational Survey Committee in its report in 1921 declared that the Congregational colleges have been noted for freedom in their teaching.

> The colleges have been allowed autonomy so far as the churches have been concerned and the individual professor has been allowed liberty in the character of his teaching.[82]

The Congregational viewpoint on religious instruction is clearly reflected in the Moderator's address in 1921:

> If I read the Congregational consciousness aright, it does not desire in the colleges a narrow denominationalism. It would rather support a broadly

[79] Beam, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges," *Christian Education*, VIII:6, March 1925, p. 247.

[80] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1926, pp. 13, 14.

[81] *Annual Report, Directors of Congregational Education Society*, 1907, p. 69.

[82] *Minutes, National Council of Congregational Churches*, 1921, p. 285.

Christian college, that has an appeal to all denominations. It does not desire to herd all Congregational students by themselves, nor that all teachers should be of the same stripe. Congregationalists believe in individuality, in mental and spiritual independence on the part of the individual.[83]

The viewpoint is also expressed in the statement of another leader among the Congregational colleges, explaining the assumption that in a Christian college the teachers will be Christian men:

This is not to be understood in any narrow sectarian sense, nor does it mean that the professors shall subscribe to all the various dogmas and theological formulas that have passed for religion during the centuries, nor that they shall believe that all the problems of theology have been solved.[84]

Northern Baptist Convention.—The Board of Education has sought to extend instruction in religion in the colleges of the Northern Baptist Convention. After studying conditions in 1914 the secretary of the Board reported surprise at the relatively small amount of instruction in the Bible in Baptist colleges, and expressed the conviction of the Board that courses in religion should be introduced into every institution.[85] In 1920 it was reported that instruction in the Bible was being given in practically every Baptist college and that lack of funds was the chief cause of delay on the part of a few institutions in offering it.[86]

The development of the Fundamentalist movement brought serious criticism upon Baptist schools. The Convention appointed a Committee on Denominational Schools in 1920 to study the doctrines and control of the institutions.[87] In this situation the Board of Education declared that it did not consider it within its province to determine the character or type of teaching that should be given in departments of religion:

Baptists will always need different types of schools because such a denomination as ours will always be composed, as it always has been, of people of different types of thought. The fundamental thing in our Baptist life is the experience of the grace of God in human hearts, and because no two people have exactly the same experience or can interpret it in exactly the same way, we must of necessity have variant views. . . . By our very constitution we can not dictate the thinking of our scholars and teachers.[88]

[83] King, H. C., *Op. cit.*, 1921, p. 346.
[84] Cowling, D. J., "The College and the Church," *The Congregationalist*, CXII:26, June 30, 1927, p. 850.
[85] *Annual Report, Board of Education of Northern Baptist Convention*, 1914, p. 12.
[86] *Op. cit.*, 1920.
[87] *Annual of Northern Baptist Convention*, 1921, p. 49.
[88] *Annual Report, Board of Education of Northern Baptist Convention*, 1920, p. 12.

The Board is deeply concerned that all Christian schools should give adequate instruction in the Bible and the Christian religion. . . . But the determination of the type of the instruction which shall be given we shall insist, as we always have, is a responsibility that rests solely upon the institution itself.[89]

The executive and associate secretaries of the Board visited practically every Baptist college in the North to investigate the religious situation. They gathered information from professors, pastors, and students. In their report of this investigation they insisted that the colleges were Christian.[90] The report of the Committee on Denominational Schools expressed confidence on the whole in the colleges, with an occasional teacher "departed from the faith." A minority report was very positive in support of the schools.[91]

The widely varying opinions of Baptists on questions of religious instruction is best illustrated by the case of Des Moines University. On June 8, 1927, this institution passed into the hands of the Baptist Bible Union, which assumed all the liabilities of the University.[92] Strict regulations were immediately passed concerning the religious viewpoint of trustees and instructors:

From this forward no person can be elected to the Trustee Board until he has subscribed to the Baptist Bible Union Confession of Faith.[93]

Ultimately we expect to have every instructor in the university a member of a Baptist Church; however, for the present we will not demand membership, but we will demand that they subscribe to our Confession of Faith.[94]

In the effort to rout modernism from the university, the trustees secured the resignation of the professors of religion and biology.[95] The editor of *The Gospel Witness* declared that the majority of Baptist institutions in the North are leavened with "the leaven of the Sadducees," [96] and took pleasure in announcing that

there is one university in America which will not permit anything to be taught in any of its classrooms which would be destructive of faith in the Bible as the inspired and infallible Word of God; or that could cast a doubt upon the essential Deity and almighty Saviourhood of Jesus Christ.[97]

[89] *Op. cit.*, 1921, p. 6.
[90] *Op. cit.*, 1921, pp. 6, 7.
[91] *Annual of Northern Baptist Convention*, 1921, pp. 49–98.
[92] *The Gospel Witness*, Toronto, Canada, June 16, 1927, pp. 4–6.
[93] *Op. cit.*, p. 2.
[94] *Op. cit.*, p. 8.
[95] *Op. cit.*, p. 7.
[96] *Op. cit.*, p. 11.
[97] *Op. cit.*, p. 2.

The secretary of the Board of Education of the Northern Baptist Convention took pains to make it clear that the Board had no part in the transaction whereby Des Moines University was turned over to the Bible Union:

> It has been advised as to the proceedings, but has not been a participant. The three parties have been the representatives of the trustees, of the Iowa State Convention and the Baptist Bible Union.[98]

The editor of *The Baptist* expressed the judgment of the liberal group when he deplored the development which has taken place at Des Moines:

> Des Moines University under its new Baptist management will be an ultra-conservative school in which certain fixed formulas of faith will govern the teaching of all the vital subjects found in the curriculum. In other words, a Christian university which by its very name is designed to introduce the student to the world of universal truth . . . becomes circumscribed through the imposition of the parochial limitations upon the teachers by the authority of the Baptist Bible Union of North America. A specific view of the Bible as inerrant, verbally inspired, literally authoritative, the infallible Word of God on science as well as on religion and correctly interpreted only by the Baptist Bible Union of North America, will limit the academic freedom of all teachers, test the eligibility of all trustees, guide in the selection of all textbooks, and label the students on the campus.[99]

Disciples of Christ.—Instruction in religion has probably been given as prominent a place in the curriculum of the Disciples colleges as in any group of colleges in the United States. In a survey of these institutions carried on by the Council of Church Boards of Education in 1922, the religious character of the colleges was clearly shown:

> These institutions have been dominated by the religious motive. . . . The core department of almost every institution is Bible and religious education.[100]

Much of this instruction was provided, however, before the Board of Education came into existence. The promotion of religious education in colleges was under the care first of the Bible School Department of the American Christian Missionary Society, and later of the Department of Religious Education of the United Christian Missionary Society. The endowment of chairs of Religious Education was taken over by the Board of

[98] Padelford, F. W., in *The Baptist.* Published by Northern Baptist Convention, Chicago, Ill., June 18, 1927, VIII:25, p. 811.

[99] *The Baptist,* July 2, 1927, VIII:27, p. 865.

[100] *Annual Report, Board of Education of Disciples of Christ,* 1922, pp. 20, 23.

Education only in 1924. In assuming the burden of this work, the Board emphasized the urgent need of endowing such chairs in all Disciple colleges.[101]

The first chair of Religious Education in Disciples colleges, and one of the first in any college in the United States, was established at the College of The Bible, Lexington, Kentucky, in 1909.[101] The seriousness with which the Board of Education has undertaken the problem of religious instruction is indicated by the fact that it called a conference in April 1927, of college administrators and teachers of religious education, to discuss "Religious Education in the College Curriculum."[102] The Board has never set any restrictions concerning the religious viewpoint which is to be held by instructors in the colleges.

United Lutheran Church.—In its first regular report the Board of Education of the United Lutheran Church expressed disappointment that the Bible was given a comparatively small place in the curriculum of most Lutheran institutions and urged placing the Bible departments upon an equality with all other departments of college work.[103] The Board advocated that the study of the Bible be made a qualification for the receiving of aid by any institutions:

> The Board believes that there should be an added qualification; viz., that every such institution [to be aided] shall maintain a Department of Bible Study, with cognate courses in Christian Religion and Christian Ethics, with a full-time professor or instructor, and shall agree to use part of the funds received from the Board for the maintenance of this Department and it shall require for graduation three periods of study a week in these subjects during at least two College and Academic years.[104]

Norwegian Lutheran Church.—The Norwegian Lutheran Church requires that all teachers of religion in the schools directly managed by the Church must conform to the doctrines of the Lutheran Church as expressed in their historic confessions:

> The professors and teachers of the schools of the Church shall be elected and removed by a two-thirds vote of the Church. Their doctrine and life must conform with the Word of God and the Confessions of our Church.[105]

[101] *Op. cit.*, 1924, pp. 18, 19.
[102] Reported in *Religious Education*, XXII:5, May, 1927, pp. 483–86.
[103] *Minutes, Biennial Convention of United Lutheran Church*, 1920, p. 264.
[104] *Op. cit.*, 1920, p. 260.
[105] *Official Documents of Norwegian Lutheran Church, Including Constitution*, p. 14.

All branches in religion in our schools shall be assigned to no other than such teachers as have had their training in these subjects in Lutheran institutions.[106]

In 1924 the Iowa District passed a resolution calling attention to the danger of modernistic tendencies in the educational institutions of the Church:

Realizing the peril that confronts our schools from the insidious influence of organic evolutionary doctrines, modernistic theology and general skepticism, the Iowa District would impress upon those who function, it is to employ teachers in our educational institutions in our church to exercise all diligence to secure as teachers only such persons as are Christians true to our Lutheran confessions.[107]

Summary.—The policies of the various denominations concerning religious instruction in colleges and universities reflect the historic positions of these churches regarding doctrine. Those denominations which have a historic confession of faith, to which all members of the church are required to subscribe, naturally put more emphasis upon orthodox religious instruction in their colleges. They expect the religious teaching to be in general harmony with the constitution and confessions of the church. The denominations of this type, among the eight considered, are the Presbyterian in the U.S.A., the United Presbyterian, the United Lutheran, and the Norwegian Lutheran. The Presbyterian churches throughout their history have laid great stress upon study of the Bible, and this tendency is clearly reflected in their efforts to create strong endowments for chairs of Bible in their colleges.

The Methodist Episcopal Church, on the other hand, has always stressed religious experience and right conduct rather than doctrinal statements. The characteristic Methodist emphasis is on "vital" religion. Consequently, in the teaching of religion in Methodist colleges much freedom is given to local administrators and teachers and no legislation has been passed by the denomination concerning the viewpoint to be followed in religious instruction.

The Baptist and Disciples groups have never established authoritative statements of creed for the entire denomination, but have insisted upon the New Testament as their sole rule of faith and practice. There has been, therefore, a strong individualistic ten-

[106] Rule of the Board, *Annual Report of Board of Education of Norwegian Lutheran Church*, 1922, p. 62.

[107] *Report of the General Convention, Norwegian Lutheran Church*, 1924, p. 169.

dency among their colleges. Attempts to determine the type of religious instruction which should be given have never been successful. Institutions which are affiliated with the Baptist group range from the ultra-liberal University of Chicago to the ultra-conservative Des Moines University.

Congregationalists have been consistent exponents of religious freedom. Their insistence upon the right of individual judgment in religious questions has prevented them from attempting to dominate the religious instruction in their colleges.

Denominational boards of education have been important factors in the increase of the amount of religious instruction given in their colleges. Frequently they have aided in the raising of funds for such instruction and sometimes they have made the teaching of religion one of the requirements for receiving the aid of the denomination. But there is evidence that, so far as the quality of the religious instruction is concerned, these boards have exerted a liberalizing influence. They have usually been more progressive in their religious policies than the denominations as a whole. For example, the strict pronouncements concerning the doctrinal soundness of religious teaching in Presbyterian colleges have come from standing committees on education or from the General Assembly rather than from the Board of Education. The Board of Education of the Northern Baptist Convention has refused to dictate the religious viewpoint of its schools, thus incurring the criticism of the conservative Baptist group. The silence of the Board of Education of the United Presbyterian Church on matters of the point of view in religious instructions in colleges is significant, in view of the historic emphasis of the United Presbyterian Church on orthodoxy.

What Are the Marks of a Christian College?

After this survey of definitions, reasons for existence, and policies regarding religious instruction, is it possible to describe with any definiteness the characteristics of a Christian college? Judging from the statements of denominational leaders, one must answer in the negative, because the statements differ so widely in ideals and in practice. A college which is called Christian invariably provides instruction in religion, but the approach may range all the way from strict indoctrination to complete freedom of discussion.

A Christian college always has some type of religious service, but the form of service varies and there are different viewpoints concerning attendance. The Board of Education of the United Lutheran Church, for example, advocates compulsory attendance at daily worship and supervision of the attendance of students at regular church services [108] but most of the boards studied have taken no action on this point.

The General Secretary of the Presbyterian Board has endeavored to outline the marks of a Christian college in specific terms:

> The chief characteristics of a Christian college as the Board of Christian Education views the matter are:
>
> 1. The professors and instructors professing Christians and members of some evangelical church.
> 2. Teaching of the Bible organized into the regular curriculum with a professor ranking as a faculty member.
> 3. Regular services of public worship in which student attendance and faculty participation are expected.
> 4. Positive Christian point of view in the teaching of all subjects laid down in the curriculum.
> 5. The development and culture of Christian character as the supreme end of all academic influence.[109]

The General Secretary of the Methodist Board has expressed his conception of a Christian college in less tangible, but more inclusive, terms:

> The educational institutions of the Methodist Episcopal Church should never have to resort for evidence of their Christian character to the language of their charters, the Bible courses listed in their catalogues, the church affiliations of their presidents and faculties, or the full-time work of student pastors. They should always be able to show to reasonable observers that the whole spirit of the institution, in its interpretation of truth and life, in its controlling ideals, and in its influence upon the life of its constituency is unmistakably Christian.[110]

The fundamental difficulty in securing agreement on the characteristics of a Christian college lies in different conceptions of religion. Vital issues are at stake. Is the Christian religion to be expressed in fixed standards as a final revelation, "a faith once for all delivered to the saints," or is it primarily a matter of individual and social experience, to be worked out anew in each

[108] *Minutes, Biennial Convention of United Lutheran Church*, 1920, p. 259.

[109] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1925, pp. 7, 8.

[110] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1926, p. 15.

generation? Is Christianity primarily concerned with the relationship between an individual and a higher power? Or, is the fellowship with a higher power achieved primarily in social relationships? There is ambiguity in the term "character," which is assumed to be the great goal of Christian education. Is it to be conceived chiefly in terms of individual goodness or in terms of self-realization and social idealism? Is it to be formed through following external rules, or is it characterized by independence of thought and judgment? In view of such profound differences in religious outlook, it is evident that a college which is called Christian by one group might be considered far from the true standard of Christianity by another group.

Probably few leaders in either church or state institutions would disagree in principle with the following statement, although some might question whether many such church colleges exist:

> If the church college really has a vital religious life; if it makes men open-minded, fearless in their search for truth, modern in their methods, aggressive in their activities, but high-minded, self-sacrificing, devoted to social and public service, having the Christ living in them, it will produce a higher type of mere scholarship than can be produced in any purely secular institution.[111]

One thing is clear in the statements of denominational leaders; they declare that the primary interest of boards of education is in the religious phases of college education. All other activities—raising money, elevating educational standards, recruiting students—are said to be subordinate to the religious objective. The purpose of the denominations in supporting and supervising colleges, therefore, is not so much to foster higher education as to promote religion. Much depends, again, upon the definition of religion; in the minds of some leaders religion may be so broadly considered as to include the whole educational program. Nevertheless, this emphasis on religion affects all the work of boards of education and must be taken into account in any evaluation.

[111] Nicholson, Thomas, in *The Christian Student,* May, 1911, p. 20.

CHAPTER V

EDUCATIONAL POLICIES

Denominational colleges, regardless of their religious objectives or ecclesiastical affiliations, are educational institutions; hence a study of the educational policies of denominational boards of education is of paramount importance. Questions like these arise: How much concern have denominational boards of education manifested for the educational standards of their institutions? To what extent have they exercised supervision in the establishment and expansion of institutions? How much attention have they given to studying the educational situation within the denominations? The history of the board of education of each denomination will be examined separately with these questions in mind.

Methodist Episcopal Church

Of the eight denominations studied, the Methodist Episcopal Church was among the first to formulate definite educational policies. Even before the establishment of the Board of Education, the General Conference enacted legislation discouraging the multiplication of colleges and urging high educational standards—

> It is also recommended that, as a general thing, not less than four Conferences unite in the support of a college or university; and the Conferences are earnestly advised not to multiply schools, especially of this higher grade, beyond the wants of the people or their ability to sustain them. . . . Resolved, that the General Conference do hereby earnestly recommend that the courses of study for graduation to the Baccalaureate degree in our colleges be rendered uniform, and in all cases be raised to the grade of the best colleges in our country.[1]

When the Board of Education was created in 1868, there was included in the constitution power to give counsel with regard to the location and organization of new institutions.[2] With the exception of carefully gathering and publishing statistics, however, the Board exercised scarcely any educational function for a

[1] *Journal, General Conference of the Methodist Episcopal Church*, 1864, pp. 258–59.
[2] *Op. cit.*, 1868, p. 322.

number of years.[3] In his report in 1880 the secretary urged that the Board undertake greater supervision of colleges:

> Where a new institution might seem to be needed, a full description of the facts and necessities should be made. . . . Also, by the advice of the Board, a good degree of uniformity in the courses of study, and in the gradations of students and requirements for degrees, could be recommended. . . . It might even be hoped that certain plans of coöperation and consolidation could be advised and recommended, which would give to our great denomination a true system of education worthy of its opportunity and ability.[4]

A further step toward supervision of educational policies was taken in 1886 when the General Conference ruled that, in order to be considered under the patronage of the Church, an institution must have its location and general character approved by the Board of Bishops and Board of Education.[5] The aims of the Board of Education, as expressed by the secretary in 1889, included the following items:

> To aid in elevating the character of all our schools, so that in scholarship, in courses of study, in instructors, appliances, and endowments, the schools of Methodism shall be unsurpassed. . . . To give special counsel in the founding of new institutions of learning by which mistakes too often made in the past may hereafter be avoided.[6]

University Senate.—The agitation for higher educational standards and more direct control over the establishment of institutions culminated in 1892 in the formation of the University Senate, which became in effect the standardizing agency of the Methodist Episcopal Church:

> There shall be a University Senate of the Methodist Episcopal Church, authorized by the General Conference and appointed by the Board of Bishops, composed of practical educators, one from each General Conference District and one at large, who shall determine the minimum equivalent of academic work in our church institutions for graduation to the baccalaureate degree.[7]

The first University Senate had fifteen members, including eleven college presidents and four college professors. It met for the first time in November 1893, and formulated requirements for the various degrees, as well as entrance requirements for admis-

[3] See pp. 163–65.

[4] *Journal, General Conference of the Methodist Episcopal Church,* 1880, p. 637.

[5] *Op. cit.,* 1888, p. 443.

[6] *Annual Report, Board of Education of the Methodist Episcopal Church,* 1889, pp. 10–11.

[7] *Journal, General Conference of the Methodist Episcopal Church,* 1892, p. 475.

sion to the A.B. degree.[8] In the first report of the University Senate to the General Conference it was stated that the colleges had cheerfully accepted the prescribed requirements,[9] and the forty-four colleges had changed their curricula in accordance with the new standard.[10]

Some of the leaders of that day considered the University Senate the most important legislation relating to educational interests during the entire history of the Methodist Church.[11] Secretary Payne, in speaking of the influence of the Senate, said:

> It is beyond question helping to elevate the standard of scholarship in the institutions of the Church. It helps to give a better relative standing to these institutions before the world. When our colleges are asked, as some of them have recently been asked, to affiliate with State institutions in order to give them greater respectability and influence, they can well reply,—that Methodist colleges already have the honor of being united in a strong federation, with a University Senate, composed of some of the most distinguished educators of the land, to prescribe their courses.[11]

Some years later the value of standardization was pointed out by one of the secretaries as

> an effort to protect the unsuspecting youth of our land against cheap schools, shrewdly advertised as able to give, by short cuts, what never can be secured in the ways indicated.[12]

The same secretary, Thomas Nicholson, asserted that the University Senate had met general approval on the part of college administrators and had always respected the local autonomy of institutions:

> The University Senate has shown a disposition to take account of all local needs and special conditions. Without exception, our college presidents and administrative officers and our boards of trustees have accepted this movement graciously and coöperated willingly. . . . The most strenuous efforts have been made to reach the minimum requirements and in almost every case to go beyond them. . . . In a very real sense each institution must work out its own problems in its own field. There must be a genuine local autonomy.[13]

Authority of University Senate.—The development of educational policies within the Methodist Episcopal Church can be

[8] *Op. cit.*, 1900, pp. 701–4.
[9] *Op. cit.*, 1896, p. 750.
[10] *Op. cit.*, 1896, p. 736.
[11] *Op. cit.*, 1896, p. 751.
[12] *The Christian Student*, August 1913, p. 81.
[13] *Op. cit.*, pp. 81–83.

traced almost wholly in terms of the development of the University Senate. Beginning with the Report in 1900, the Board of Education classified educational institutions as primary schools, secondary schools, colleges, universities, or schools of theology, on the basis of conformity to the requirements of the University Senate.[14] At the General Conference in 1900 legislation was passed which made recognition of institutions by the Board of Education dependent upon the recommendation of the University Senate:

> At the written request of the President and Corresponding Secretary of the Board of Education, or at the written request of any three of its own members, the Senate shall investigate the scholastic requirements and methods of any designated institution claiming to be under the patronage of the Methodist Episcopal Church, and shall report to the Board of Education its decision as to whether the requirements and methods of said institution are such as to justify its official recognition by the authorities of the Church. Such decision shall thereafter govern the action of the Board of Education.[15]

This power of investigation was extended in 1920 to include the educational work conducted under the auspices of other benevolent boards:

> At the request of the President or the Corresponding Secretary of any of the Benevolent Boards of the Church, or at the written request of five of its own members, the University Senate shall examine the quality and standards of the educational work done under the auspices of such Board and shall report to the Board concerned its estimate of the merit of such educational work and its recommendations as to what changes or improvements, if any, should be adopted.[16]

The University Senate consists at present of twenty-one members, appointed quadrennially by the bishops. Its official duties are stated as follows:

> It shall be the duty of the University Senate to protect the educational standards of the Church. The Senate shall have authority to establish standards for the various educational institutions and foundations under the patronage of the Methodist Episcopal Church, and shall have advisory oversight of the educational work conducted under the several benevolent Boards of the Church with a view to ascertaining its quality and effectiveness.[17]

[14] *Journal, General Conference of the Methodist Episcopal Church,* 1900, p. 688.

[15] *Op. cit.,* 1900, pp. 708, 709.

[16] *Doctrines and Discipline of the Methodist Episcopal Church.* Methodist Book Concern, New York City, 1924, p. 460.

[17] *Op. cit.,* 1924, pp. 340, 341.

The Senate meets in regular session at least twice in each quadrennium.[18]

Concerning its relation to the Board of Education, it was decided in 1912 that the Senate is responsible for the fixing of standards, while the Board of Education is entrusted with all executive functions and the general oversight of educational institutions.[19] The Corresponding Secretary of the Board of Education is the Executive Secretary of the University Senate, and the expenses of the Senate, other than those incurred on behalf of other benevolent boards, are borne by the Board of Education.[20]

Educational Standards.—In the successive enactments of the University Senate it is possible to trace the development of higher educational standards. The Senate insisted that the name of an educational institution should correspond to the work actually done. In its first report in 1896 it declared that institutions claiming to be colleges, but deficient in the required number of college students, should be ranked in the reports of the Board of Education as academies.[21] A significant resolution was passed in 1906:

> Whereas, in the educational affairs of the country the terms College and University can no longer with propriety be used interchangeably; therefore, be it resolved that we urgently recommend the recognition of the distinction between these terms in the making of all new institutions in the Church.[22]

Later the Senate deplored the freedom with which honorary degrees were given, often without due observance of scholastic standards.[23]

Among the first enactments of the Senate in 1893 were the requirements that for graduation a student must complete fifteen hours a week for at least thirty-two weeks of four successive years, the hours to be in no case less than forty-five minutes. At least two-thirds of the instructors in collegiate courses were required to be college graduates.[24] Beginning in 1912 no institution was to be listed as a college which had less than six teachers

[18] *Op. cit.*, 1924, p. 460.
[19] *Journal, General Conference of the Methodist Episcopal Church*, 1912, p. 1194.
[20] *Doctrines and Discipline of the Methodist Episcopal Church.* Methodist Book Concern, New York City, 1924, p. 460.
[21] *Journal, General Conference of the Methodist Episcopal Church*, 1900, p. 108.
[22] *Op. cit.*, 1908, p. 1252.
[23] *Op. cit.*, 1912, p. 1198.
[24] *Op. cit.*, 1900, pp. 702–4.

giving time exclusively to college work and fifty students regularly enrolled in the four classes.[25] In the latest enactments, 1924, the required units for entrance are set at fifteen; the length of the college year, exclusive of vacations, must be thirty-six weeks, with a recitation not less than fifty minutes; members of the faculty of professional rank are to have had at least two years of graduate study in their fields; and teaching schedules exceeding sixteen hours per week per instructor or classes of more than thirty students are declared to endanger educational efficiency.[26]

In regard to requirements for endowment, there has been definite development. Beginning in 1912 a productive endowment of $100,000 was required, which had to be increased to $200,000 before 1916 to warrant continued recognition.[27] In 1919 legislation was passed requiring a standard college to have $300,000 productive endowment, beginning June 30, 1922, and to increase this minimum endowment to $500,000 by the corresponding date in 1925. The minimum annual income, in addition to tuition and other academic fees, was set at $25,000.[28] Later it was decided that after June 30, 1926, the minimum annual income for educational program should be $50,000, with an additional $5,000 for each one hundred students above two hundred. One-half of the income in each case must be from other sources than payment by students.

Educational Supervision: Examples.—In the Quadrennial Report of 1912 [29] the Board raised the question "whether in some cases the interests of education in the church will not be promoted by the discontinuance of some institutions, or the union in some cases of two or more academies, or the change of certain institutions from colleges to academies." [30] The secretary declared that there should be sufficient unselfishness and statesmanship in the Church to make possible the sacrifice of local and personal interests for the general good.[30] Two years later the University Senate urged the Board of Education to secure amalgamation

[25] *Op. cit.*, 1912, p. 1194.

[26] Seaton, John L., *History and Enactments of the University Senate.* Pamphlet, 1924.

[27] *Journal, General Conference of the Methodist Episcopal Church,* 1912, pp. 1194, 1195.

[28] *Report of Board of Education to General Conference of the Methodist Episcopal Church,* 1920, p. 174.

[29] Seaton, John L., *History and Enactments of the University Senate.*

[30] *Journal, General Conference of the Methodist Episcopal Church,* 1912, p. 1197.

where it seemed impossible for colleges to meet requirements, and requested the Board to use every endeavor "to dissuade every institution failing to meet the Senate requirements from any attempt to confer degrees and to work out some scheme of affiliation with the stronger colleges near them by which no work beyond the sophomore year shall be done in these colleges."[31]

As a result of this policy, several consolidations took place. In Berea, Ohio, where two Methodist institutions had been competing with each other in the same town, they were persuaded to unite under the name Baldwin-Wallace College. In Iowa, Charles City College united with Morningside College, Sioux City. Two other colleges in Ohio, Mount Union and Scio Colleges, united.[32] Mooresville College was located in an Indiana village with a small constituency. The secretary of the Board of Education was called into conference with the bishop and Conference leaders with the result that, after hours of deliberation, it was voted to accept the offer of the city of Evansville and to relocate the college.[33]

When the Board of Education was given responsibility for the care of the white southern schools, it adopted a policy of making one institution of college and university grade at Chattanooga and affiliating with this college six or eight secondary schools of high grade.[34] The Board withdrew support from every place where the public schools were able to carry on the work in these mountain regions. The University of Chattanooga has been developed and liberally supported as the central institution:

> It [the Board] is trying to place these schools out of the way of the schools of the Methodist Episcopal Church, South, and the schools of other denominations. The effort is to put them at points where there is real, and is likely to be permanent, need.[35]

There are at least two cases in which the Board of Education refused aid to institutions because of failure to meet educational requirements. In 1909 the Board, after careful investigation, declared that the so-called Soule College at Dodge City, Kansas, did not seem to be conducted so as to entitle it to be considered and that it could not be considered in any sense under the auspices

[31] *The Christian Student*, February, 1914, p. 27.

[32] *Report of Board of Education to General Conference of the Methodist Episcopal Church*, 1916, p. 23.

[33] Hancher, J. W., *The Educational Jubilee*, Methodist Book Concern Press, Cincinnati, 1918, pp. 312, 313.

[34] Nicholson, Thomas, *The Christian Student*, November 1919, p. 3.

[35] *Op. cit.*, February 1915, pp. 10–12.

of the Methodist Episcopal Church. The Board suggested, moreover, that pastors should not open their pulpits to appeals for this institution.[36] In 1916 it was reported that Taylor University, Indiana, had been dropped from the list of accredited institutions by the University Senate because it had not accepted the advice and suggestion of the Senate and other educational leaders of the church as to reorganization and change of character.[37]

The Board has usually tried to discourage the ambitions of junior colleges to expand into larger institutions. In a letter written in 1922, one of the secretaries of the Board deplored the tendency to expand work without provision for financing it and the consequent frequent need of making a special appeal for a debt that never should have been incurred.

> Several of our schools that are trying to do four years of college work ought to be giving only two years. . . . My advice would be to meet all the requirements of a standard junior college before undertaking any larger program.[38]

In the proceedings of the Board in 1923 the following statement appears:

> A number of southern schools expressed the desire to become junior colleges or to extend their courses so as to give the equivalent of a normal school training. The Board expressed itself as not favorable to such development at this time and not disposed to make any appropriation for it.[39]

Educational Studies.—The Board of Education placed great emphasis from the beginning on gathering educational statistics. Extensive information was printed in the quadrennial and annual reports.[40] During the 1912–1916 quadrennium a Department of Surveys was established by the Board. Two of the most complete educational surveys made up to that time were furnished by this department for two states, Iowa and Missouri. They included maps and charts showing by counties the population as to nationalities, church affiliations, number of high schools, and high school attendance. Separate studies showing the degrees of efficiency of high schools and the equipment and endowment of each

[36] *The Christian Student,* May 1910, pp. 6–9.

[37] *Report of Board of Education to General Conference of the Methodist Episcopal Church,* 1916, p. 18.

[38] Letter of John L. Seaton, October 30, 1922, to a college president. Files of Board of Education of the Methodist Episcopal Church.

[39] *The Christian Student,* February 1924, p. 33.

[40] *Journal, General Conference of the Methodist Episcopal Church,* 1896, pp. 731, 732.

college in the state were also prepared. The Secretary of the Board asserted that no branch of work which had been undertaken had been of greater value than these surveys.[41] Since that time, however, the greater part of the surveying and investigation has been done through the University Senate, according to the authority delegated to it. There has been no attempt at a more comprehensive survey of Methodist institutions.

Presbyterian Church, U. S. A.

The Presbyterian Church, U. S. A. has definitely put itself on record as favoring high educational standards in its institutions. The declaration of the College Board in its 1906 Report is especially significant:

> The Presbyterian Church must not ask a community to support a college because it has a pious tone or a religious influence, unless at the same time the institution is living up to the highest educational standards. . . . The Presbyterian Church will refuse to be satisfied with education or attainment in any direction that is not the best and highest attainable, because only the highest is conformed to the truth of God.[42]

Educational efficiency is thus urged on religious grounds. Conversely, the teaching of religion is to be carried on according to high educational standards, the secretary of the Board of Christian Education has insisted that all work offered in departments of Bible and religious education should be on a parity with the courses offered in any other department:

> If a student elects to pursue the subject of religious education in any of its many varied and allied branches, the Church owes it to the student to see that he or she has the opportunity to pursue courses under intellectual and educational conditions and requirements that will enable the student to receive proper academic credit and recognition for work done.[43]

Educational Supervision.—The Board of Aid was not slow to exercise the power to aid in determining the site of new institutions and to decide upon their grade. As early as 1885 the secretary declared that, before funds would be distributed, there must be proof of the need of any institution and that it was no part of the Board's policy to support institutions that were too thickly

[41] *Report of Board of Education to General Conference of the Methodist Episcopal Church*, 1916, pp. 20, 21.

[42] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1906, p. 374.

[43] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1925, p. 75.

sown.[44] The need of supervision for the sake of curtailing unwise educational expansion was vigorously upheld:

> If every locality that wants a Presbyterian school shall be entitled to start one, to fix its quality, and thereupon, as a Presbyterian institution, to send out its appeal, by circular or agent, to any quarter of our Church, the old-time evils of inflated ventures, local competitions, and ruinous waste will be perpetuated, and an organized and solid denominational work cannot be done.[45]

A few years later it was asserted by the Board that, in determining which schools should be aided, the relative location should be one consideration; that remoteness from other Christian schools and state institutions would be considered a claim to support; and that ordinarily only one Presbyterian college was needed in a state.[46]

When the Board was reorganized in 1904, the policy regarding supervision was definitely stated:

> It shall be the policy of the Board to limit the number of colleges in any region, so as to secure strong institutions rather than many weak ones, and in carrying out this policy colleges may be consolidated when deemed advisable by the Board. Colleges coming into existence without the approval of the Board, and colleges which refuse to consolidate when so directed by the Board, may be denied aid from the Board.[47]

One of the boldest statements concerning the supervisory power of the College Board was made by the Standing Committee on Education in 1911:

> It is conceivably quite as much the function of the Board, under given circumstances, to kill a college as to make it live, and the Board should be as brave and honest in doing one thing as the other.[48]

In 1915, at the recommendation of the College Board and the presidents of Presbyterian colleges, the General Assembly directed that the Board, in order to eliminate waste and friction in the college field, should give particular attention to those states which contain more Christian colleges than are necessary and should take such steps as might be practicable to persuade synods to reduce

[44] *Annual Report, Board of Aid for Colleges and Academies, Presbyterian Church, U. S. A.*, 1885, pp. 4, 5.
[45] *Op. cit.*, 1887, pp. 16, 17.
[46] *Op. cit.*, 1892, pp. 14–16.
[47] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1904, p. 110.
[48] *Op. cit.*, 1911, p. 81.

the number of Presbyterian institutions where in their judgment there were too many.[49]

When another reorganization took place and the General Board of Education was formed, the policy regarding supervision was reiterated:

> The Board will not extend aid in cases where the location of the college gives no hope of growth and larger service, and it will be less liberal with colleges that are in close competition within a small area and more generous to institutions which stand alone under the obligations to serve a large area and population.[50]

This General Board of Education announced that it would make comprehensive surveys of sections which seemed to be without advantages of Christian educational institutions, and that, where the need was not adequately supplied because of unfavorable location or insufficient equipment or competition, it would lead in movements for the elimination, relocation, or consolidation of existing institutions.[51] No extensive educational surveys have been conducted, although, according to the minutes of a recent meeting of the Board of Christian Education, such a step has come under consideration. "A survey of the entire group of colleges would be a profitable venture." [52]

Examples of Supervision.—The Board of Aid passed a regulation in 1892 that no institution receiving aid as an academy might change its grade to that of a college without previous consent of both its synod and the Board.[53] According to the 1895 report, the supervisory function of the Board was carried out with considerable vigor:

> The Board has this year prevented the starting of many Presbyterian schools, colleges and universities which had no sufficient reason (beyond real estate speculation) for coming into being, or which could not reasonably expect immediate support or future growth.[54]

In 1915 the College Board reported that considerable progress had been made toward the reorganization of colleges: two insti-

[49] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1915, p. 128.
[50] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1919, p. 25.
[51] *Op. cit.*, 1919, p. 26.
[52] *Minutes, Board of Christian Education of Presbyterian Church, U. S. A.*, 1927.
[53] *Annual Report, Board of Aid for Colleges and Academies of Presbyterian Church, U. S. A.*, 1892, pp. 14–16.
[54] *Op. cit.*, 1895, p. 56.

tutions in Kentucky were united; the unanimous support of one college in Oklahoma was secured; a policy of concentration was adopted in Texas and Kansas; and a college in Washington was moved to a new location.[55] In 1917 Texas Fairemont Seminary was closed, after vain attempts on the part of the Texas Synod to raise money. The secretary of the College Board took an active part in the transaction. All the money of the Board was directed to Trinity College in Texas.[56]

Educational Standards.—The first definite educational standards for Presbyterian colleges were recommended in 1896. The Standing Committee on Education urged that this step be taken partly for the sake of the reports of the Board, since "names of institutions sometimes express ambition rather than attainment," and partly for the guidance of the college.[57] Among the standards recommended were requirements that at least sixty units should be completed for a bachelor's degree; that courses should run at least thirty weeks a year, with recitation periods not less than forty-five minutes in length; that four units should be required in systematic study of the Bible; and that no credit should be given for technical work in music and art.[57] These standards were approved by the General Assembly in 1897,[58] but the classification of institutions was not actually made until 1899.[59]

In 1912 a new set of standards was adopted, the initiative having been taken by the presidents of Presbyterian colleges meeting in conference. A standard college was required to have at least six full-time professors and to provide a course of four years in the liberal arts and sciences. Heads of departments were to have a Baccalaureate and an M.A. degree, or conspicuous teaching ability in lieu of the latter. Two hundred thousand dollars in productive funds was required, or an income for maintenance of not less than $15,000 per year. The library was to have at least 5,000 volumes. Laboratory equipment was to be provided for at least two years of work each in physics, chemistry, botany, biology, and zoölogy, according to modern methods of instruction.[60] Two

[55] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1915, pp. 3, 4.
[56] Files of College Board of Presbyterian Church, U. S. A., 1916, 1917.
[57] *Annual Report, Board of Aid for Colleges and Academies, Presbyterian Church, U. S. A.*, 1896, pp. 8–10.
[58] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1897, p. 89.
[59] *Annual Report, Board of Aid for Colleges and Academies, Presbyterian Church, U. S. A.*, 1899, p. 9.
[60] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1912, p. 114.

years later it was reported that eight colleges which were below the standard at the time of its adoption had met the requirements.[61] The complete classification of Presbyterian colleges was announced in 1915, after two years of study, correspondence and visiting. Gratification was expressed that so many colleges had raised their standards:

> The movement toward classification proved to be a stimulus to the colleges and there has been a steady and rapid improvement.[62]

The College Board deemed it advisable that the college presidents should have an official part in the occasional revision of the classification, and secured the approval of the General Assembly for the annual appointment of a committee of three by the Conference of College Presidents to coöperate with a representative of the Board. The expenses of this Committee on College Classification were met by the Board.[63]

In recent years the Board has been represented at meetings of the North Central Association, the Association of American Colleges, and the American Council on Education. A committee of the Board studies the work of each college in the light of the standards of the American Council on Education and those suggested by the Presbyterian College Union.[64]

Northern Baptist Convention

The American Baptist Education Society sought to apply sound educational principles in the fostering of institutions. One of its first recommendations urged that the name of the institution at Des Moines be changed from "University" to "College" to correspond with the work which was being done.[65] The general policy of the Society concerning the establishment of institutions was expressed in 1889 as follows:

> That in general the Society seek to foster in each State one well-equipped college suitably located, and that it discourage the undue multiplication of institutions attempting collegiate instruction.[66]

In the South and the West it was proposed that a college should

[61] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1914, p. 5.
[62] *Op. cit.*, 1915, pp. 9–12.
[63] *Op. cit.*, 1915, p. 10.
[64] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1922, p. 8.
[65] *Proceedings, Annual Meeting of American Baptist Education Society*, 1889, p. 14.
[66] *Op. cit.*, 1889, p. 19.

be selected in each state and firmly established as the corner stone of the educational system of that state, beginning with the more needy or neglected.[67] The first major work of the Society was the founding of the University of Chicago.[68] The location of a university at this point was not the result of chance:

> The structure in its location, and in its character, was deliberately planned, after extensive and prolonged survey of the whole educational field, with reference to conferring the greatest possible good upon the whole denomination throughout its entire extent.[69]

When the Board of Education of the Northern Baptist Convention was established, the obligation to maintain high standards in Baptist educational institutions was insistently emphasized. The Committee on Denominational Relations to Educational Institutions, reporting in 1910, declared:

> No amount of professed allegiance to any Christian body will excuse a claim to maintenance on the part of any alleged college unless it proposes adequately to do work which may properly be regarded as of college standard and quality.[70]

One of the Board's expressed aims was to help standardize Baptist schools, to work out new policies and to bring them to a higher level.[71] The Educational Creed adopted by the Board in 1915 contained the following statement:

> We believe that the schools which are maintained by the Baptists must, in order to justify their existence, provide the facilities for a sound and thorough education, such as will fully warrant them in inviting the young men and women of our churches to come to them for training. We believe it to be our duty, therefore, to discover, to locate and to develop in each section of our country, schools and colleges that shall maintain the highest ideals and shall provide an education of the highest standard.[72]

Later the secretary of the Board continued in the same vein when he asserted that, unless the Christian Church can maintain schools which measure up fully to the institutions of the state in educational standards, the Church can have little influence on the education of the nation.[73]

[67] *Op. cit.*, 1891, p. 18.
[68] *Op. cit.*, 1889, pp. 14–17.
[69] *Op. cit.*, 1892, p. 18.
[70] *Annual, Northern Baptist Convention*, 1910, pp. 158–71.
[71] *Annual Report, Board of Education of Northern Baptist Convention*, 1913.
[72] *Op. cit.*, 1915, pp. 2, 3.
[73] *Op. cit.*, 1921, p. 6.

Educational Studies.—The scope of work of the Board outlined at its first meeting included the making of a study of the entire educational field within the territory of the Northern Baptist Convention to discover what institutions should be fostered by Baptists.[74] In 1912–1913 the Secretary of the Board made a careful study of the educational situation, visiting every Baptist college, with one exception, west of the Mississippi River and attending a conference in California called to consider the situation on the Pacific Coast. He reported the standards of Baptist institutions to be quite unsatisfactory, as judged by the study of the United States Bureau of Education.[75] The next year he visited twenty-one institutions and gathered detailed information about all Class B colleges.[76] That he considered the time spent in these investigations well invested is shown by the following quotation:

> Now we have the facts. Whether a new school should be established in a given locality is no longer a matter of guess work. We can now determine under what conditions a school should be established and what are its possibilities of success. We know how much equipment and endowment a school needs to do an honest piece of work. We believe that we can now estimate how many students an institution in a given situation may expect, how much income it may count upon, how much endowment it can secure in a period of years. . . . On the basis of this information, we are ready to ask for money for certain of our institutions.[77]

This statement illustrates the high value which certain boards of education have placed upon educational surveys. Aside from personal visits by the secretaries, however, no extensive educational studies have been made of Baptist institutions.

United Presbyterian Church

As early as 1875 the General Assembly of the United Presbyterian Church declared that the policy of the Church was to equip and endow her existing colleges in order to fit them for efficient work, and not to establish any additional colleges until this work had been fully accomplished and a new enterprise could be made successful.[78] The Committee on Education, in a

[74] *Annual, Northern Baptist Convention,* 1912, pp. 71–73.
[75] *Annual Report, Board of Education of Northern Baptist Convention,* 1913.
[76] *Op. cit.,* 1914, p. 8.
[77] *Op. cit.,* 1915, p. 10.
[78] *Minutes, General Assembly of United Presbyterian Church of North America,* IV, 1875, p. 173.

special report in 1893, announced that there was great lack of uniformity in the courses of study pursued and the standards of scholarship required, and recommended that all the educational institutions of the United Presbyterian Church be affiliated in one uniform system. An advisory committee was to be selected by the General Assembly to act in conjunction with one representative from the faculty of each institution in formulating a uniform standard of scholarship.[79] It is probable that this recommendation was influenced by the establishment of the University Senate of the Methodist Episcopal Church in 1892. The proposal was rejected by the General Assembly,[80] however, and the only action toward standardization taken during this period was the following general recommendation passed in 1899:

> While substantial equality of the curricula of our colleges is recognized, . . . we urge upon faculties the importance of seeking further agreement and of maintaining together a high standard of requirement for degrees.[81]

Little advance was made by the Board of Education in determining educational standards until the adoption of an Educational Policy by the General Assembly in 1914, which included the following statement of purpose:

> That the Church investigate the whole field of education with a view to assuring the use of wise methods in her institutions and the maintenance of high scholastic standards; and in order that the educational needs of every part of her constituency may be met.[82]

In the Educational Congress of 1913 it was explained that the "use of wise methods" applied to (1) the field of instruction, regarding inbreeding of faculties, adherence to antiquated texts, presence of snap courses, low standards of entrance requirements, transient faculty, poor library, science, and teaching equipment; (2) the field of advertising, regarding exaggeration and falsity of catalogues; (3) the field of business management.[83] At the same Congress it was stated that the Board would coöperate heartily with institutions

[79] *Op. cit.*, VIII, 1893, pp. 345, 346.
[80] *Op. cit.*, VIII, 1893, p. 259.
[81] *Op. cit.*, IX, 1899, p. 773.
[82] *Op. cit.*, XIII, 1914, pp. 711, 712.
[83] Professor Russell Story, quoted in *Proceedings of the Educational Congress*, Chicago, Ill., November 28, 1913. Published in Monmouth, Ill., pp. 7, 8.

that are evidently needed, condition of population and location of other educational institutions being considered; . . . that do educational work of high grade.[84]

More recently the Board of Education made the following additional declaration concerning educational standards:

That the honor of the United Presbyterian Church requires that her educational institutions fully measure up to the standards determined by the generally accepted standardizing agencies.[85]

Educational Surveys.—In preparation for the New World Movement of the United Presbyterian Church, the Board of Education undertook in 1920 a survey of the educational field of the Church. The results of the survey were tabulated and submitted to the Survey Committee of the New World Movement. Many of the facts from this study were included in the 1920 Report of the Board: distribution of students, teaching load, vocational distribution of alumni, occupational trends of college graduates, financial statement, and other significant tabulations.[86] The following principle was definitely laid down as a result of this survey:

That if the United Presbyterian Church maintains a respectable position in the field of American education, she must immediately standardize her colleges in accordance with the "Norm" adopted by the American College Association. Moreover, she should prepare to bring them up to the standard of the fifty per cent increase over that "Norm" as recommended at the late meeting of the Council of Church Boards, and that she enable them adequately to care for their share of the rapidly increasing number of students who are seeking an education.[87]

Beginning in 1925, a more intensive survey was made of each United Presbyterian college, through the agency of Dr. C. C. McCracken, head of the Department of School Administration of Ohio State University.[88] These surveys include the following major areas of investigation: administrative organization; faculty (preparation, etc.); teaching load; money grants; buildings and equipment; finances; library. Dr. McCracken made recommendations for the various colleges regarding administration, finances,

[84] *Op. cit.*, pp. 14, 15.
[85] *Annual Report, Board of Education of United Presbyterian Church in North America*, 1926, p. 12.
[86] *Op. cit.*, 1920.
[87] *Op. cit.*, 1920, pp. 3, 4.
[88] *Op. cit.*, 1925, p. 5.

freshman orientation course, athletics, physical education, and religious activities.[89]

University Senate.—Secretary J. E. Bradford presented to the General Council of the United Presbyterian Church in January 1927 a recommendation that the conference take under consideration the organization of a university senate. He proposed that this body consist of twenty-five members as follows: the president and one representative from the board of managers of each of the related institutions, the members of the Board of Education's Committee on Colleges and that of Recruiting and Training, the General Secretary of the Board, and four other persons to be chosen by a two-thirds vote of the group. The function of such a university senate shall be "to establish and protect the educational standards of the Church"; to determine and revise standards for admission, graduation, and promotion; to investigate upon request the scholastic requirements and methods of any educational institution.[90] In its general features this organization would follow that of the University Senate of the Methodist Episcopal Church.

Congregational Churches

To exercise supervision over the establishment of colleges was one of the chief purposes of the Society for the Promotion of Collegiate and Theological Education at the West:

> The tendency to the undue multiplication of colleges at the West is notorious, and by none more deplored than by the members of this Board. The whole influence of the Board has been to terminate the day of College building, having its origin in the pecuniary interest of individuals or localities —and to place every movement having such an object in view, upon a broader scale.[91]

That this aim did not exist only on paper, but was vigorously carried out in practice, is indicated by the following extracts from the reports of the Society:

> On its files may be found a somewhat formidable list of rejected applications. The consideration of such cases has constituted one of the most

[89] Surveys of Sterling, Tarkio, Muskingum, Westminster, and Monmouth Colleges. Office of Board of Education of United Presbyterian Church of North America.

[90] *Statement of Requirements of the Board of Education from the General Budget for 1927–28.* Office of Board of Education of United Presbyterian Church of North America.

[91] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West,* 1850, p. 38.

delicate, and yet it is to be believed, one of the most useful portions of its work.[92]

> The public generally are little aware of the extent to which this [supervision] has been carried by the Board of Directors, through the numerous meetings held in the course of twenty-five years, and the protracted and searching investigations made of the claims of institutions.[93]

Only a few references to educational supervision are found in the reports of the Congregational Education Society, and in each case they are related to the conditions for securing financial aid from the Society. It is a striking commentary on the state of higher education in 1894 that the Society should have specified that a college must have at least four students in its freshman class in order to be approved for support.[94] At the same time it decreed that no application for aid would be approved so long as the Society had upon its list another college in the same state.[94] A general statement of policy is included in the Annual Report of the Society for 1915:

> Schools which do not have a sound educational, administrative, religious and financial policy, and are not making strenuous efforts to secure the same, should not have our endorsement or support.[95]

The first serious official consideration of educational policies in higher education by Congregationalists is of comparatively recent date. In connection with the Congregational World Movement a committee was appointed in 1920 to survey the educational situation and to work out an inclusive policy. Dr. Henry C. King was appointed chairman of the committee and Dr. Arthur E. Holt, salaried secretary.[96] The report of this Educational Survey Commission was based partly on a study of Congregational colleges made by Dr. Robert J. Kelly of the Council of Church Boards of Education, and partly on a study by the Commission itself. The chapter headings indicate the scope of the report:

I. The Churches as a Factor in the Environment of the Colleges
II. The Congregational Colleges Judged by Educational Standards
III. The College and the Standards of Democracy
IV. The Colleges Tested by the Standards required by the Church

[92] *Op. cit.*, 1854, p. 44.
[93] *Op. cit.*, 1868, pp. 94, 95.
[94] *Annual Report, Directors of American College and Education Society*, 1894, p. 74.
[95] *Annual Report, Directors of Congregational Education Society*, 1915, p. 9.
[96] *Minutes, National Council of Congregational Churches*, 1921, p. 126.

Charts describing the curriculum offerings were included in the report.[97]

Following the recommendation of this Survey Commission, the National Council established a separate organization for the promotion of higher education, the Congregational Foundation for Education. One function of this Foundation was to serve as an agency for the study of educational problems of the Congregational colleges.[98] Dr. H. C. King stated that the Foundation proposed to make a careful educational survey of the nation, gathering facts about all the institutions historically affiliated with Congregationalism and their environment and relationship to other institutions in the states in which they are situated.[99] He also insisted that the Foundation should consider as one of its major concerns the establishment of high educational standards:

> They [Christian people] must not ask Christian parents to be satisfied, on denominational or religious grounds, with a supposed higher education for their children which is definitely not what a higher education ought to be. This lies at the very heart of the purpose of the Foundation. The Foundation must aim to help to secure, for every institution of higher learning affiliated with Congregationalism, resources sufficient to enable it to do what it pretends to do, to offer an education that will really introduce to the modern world.[100]

Dr. King declared that the question was not primarily concerning the size of an institution, but regarding its quality and breadth so far as it pretended to go.[100] He also asserted that everything possible should be done to avoid waste and needless overlapping in all the educational work of the Congregationalist.[100]

It was the policy of the Foundation for Education to establish coöperative relations between institutions wherever practicable and to maintain certain institutions temporarily as junior colleges.[101] Two examples of efforts in this direction will suffice at this point.[102] In 1922 Northland College in Wisconsin was asked by the Foundation to consider the wisdom of limiting its work for the present to that of a junior college.[103] The same suggestion was made to the authorities of Kingfisher College in Oklahoma, with

[97] *Op. cit.*, 1921, pp. 274–302.
[98] *Op. cit.*, 1921, p. 383.
[99] *Op. cit.*, 1921, p. 424.
[100] King, H. C., "The Objectives of the Congregational Foundation for Education," *The Congregationalist*, CVII:40, October 5, 1922, p. 426.
[101] *Report of Activities of Congregational Foundation for Education*, 1921, p. 13.
[102] For additional illustrations of the activities of the Foundation, cf. pp. 357–58.
[103] *Report of Activities of Congregational Foundation for Education*, 1921–24, p. 23.

the understanding that the Foundation would assist students of the junior and senior years to complete their education at some other Congregational college within reasonable distance.[103] The officials of Kingfisher College decided that the proposal was not feasible, however, and closed the institution at the end of the year 1921–1922.[104]

Disciples of Christ

The Business Men's Commission, which was appointed in 1913 to make a survey of the educational situation among the Disciples of Christ, outlined a series of educational standards which were approved the next year by the newly formed Board of Education. Among the standards adopted were the following: the proper designation of institutions, the term "university" to be dropped by all but Drake University; the discontinuance of medical schools; the separation of preparatory and college students; audits by an expert accountant; and a very careful study of the local field of each college.[105] Several years later the Board of Education took action requiring at least four colleges in order to assume the name of University, fifteen entrance units, 120 hours of credit, at least six full-time professors, and adequate buildings.[106] When the objectives of the Board of Education were stated in detail in 1923, the following declaration was made concerning educational standards:

> To urge all our institutions of learning to attain the highest educational standards. . . . All institutions have become public in that they must give an accounting of the work which they do if they are to receive credit for it from sister colleges and universities. Nor should the church college desire to escape these educational measurements, even if it could. The church should be ambitious not only to support colleges in which the Christian values can be emphasized and Christian ideals transmuted into character, but also that the colleges which it supports shall do a quality of work which will bear favorable comparison with the best that the state offers. Let the church become the forerunner of standards as it has been the prophet of ideals.[107]

Educational Studies.—The Board of Education of the Disciples has been especially active in providing for educational surveys. One of the first acts of Secretary H. O. Pritchard was a visit

[104] *Op. cit.*, 1924, p. 44.

[105] Crossfield, R. H., *The Board of Education of the Disciples of Christ.* Address delivered at Annual Meeting of Board of Education, March 14, 1923.

[106] *Minutes, Board of Education of Disciples of Christ,* April, 1916.

[107] *Annual Report, Board of Education of Disciples of Christ,* 1923, pp. 11, 12.

made to colleges in the Southeast. As a result of his investigation he recommended to the Board that Lynchburg College be made a full four-year standard college, that Atlantic Christian and Milligan Colleges be made standard junior colleges, and that Southeastern College be discontinued in the interest of founding an institution in a more favorable situation.[108]

Two years later the Board of Education requested the Council of Church Boards of Education to make a survey of the whole educational situation among the Disciples. The survey was made by Miss Lura Beam on the basis of extensive investigation, although it was not a field study. The results of the study were set forth in a series of 112 charts and 300 pages of manuscript. Graphs were made of the semester hours earned by departments and of the subjects offered in each college. An evaluation was given of the educational program of each institution, with suggestions for reconstruction. In addition, the origin and development of the Disciples movement was traced.[109]

One statement in the summary of the report is especially significant:

> It is obvious that the Board of Education must study education scientifically as well as promotionally. There should be a more deliberate policy of promoting projects which have a scientific educational basis for their reason for existence.[110]

Since 1925 still more intensive surveys have been made of Disciples institutions by Dr. Floyd W. Reeves, dean of Transylvania College and later professor of education at the University of Kentucky. These studies have attracted so much attention that they deserve extended comment. They were arranged through the Department of Endowments of the Board of Education. By 1926 surveys had been completed of twelve colleges and four university Bible foundations. Four other institutions were being studied and plans were laid for including every Disciples institution in the survey.[111] The detail in which each college was studied by Professor Reeves and his staff is illustrated by the outline of the Bethany College survey:

1. College constituency: geographic, religious, and class distributions.
2. General administration and control.

[108] *Minutes, Board of Education of Disciples of Christ,* March, 1920.
[109] *Annual Report, Board of Education of Disciples of Christ,* 1922, p. 19.
[110] *Op. cit.,* 1922, p. 20.
[111] *Op. cit.,* 1926, p. 32.

3. Plant utilization: floor and building space, dormitory facilities, power plant.
4. Working load of students.
5. Program of studies: semester hours advertised and taught, analysis of student elections, suggested reorganization of curriculum.
6. The grading system.
7. The faculty: training
   salary (recommendations, $3,800 to $1,600)
   teaching load (extensive analysis).
8. Library, furniture, equipment, including laboratories.
9. Problems of finance: accounting and budgeting procedure (chart of accounts), suggested budget for 1926–27; college reports; unit costs; endowment investments.[112]

Copies of these surveys have been furnished to the Board of Education, the institutions, and the Commission on Budgets and Promotional Relationships of the National Convention. At least one institution had a complete copy of the survey made for every member of its board of trustees.[113]

The Board of Education has received the results of these surveys with enthusiasm. A discussion by the directors of the Board brought out the following expression of judgment concerning the value of the survey enterprise:

1. It will save many times its cost in economies to which it will lead.
2. It will lead to improvement in educational standards.
3. It will discover for the school the possibilities of its location in relation to its territory and in relation to the personnel of its constituency.
4. It will furnish an assuredly scientific basis on which to protect future plans for enlargement educationally, and for launching campaigns for whatever funds are necessary to finance the educational program.[114]

It was further stated that the surveys had proved of the greatest benefit to presidents and executive committees and had saved thousands of dollars to the institutions.[115] Not the least of the values of these studies has been the development of survey technique whereby the institution can carry on continuous study.

"One outcome of the surveys . . . has been the establishment within a majority of these institutions of the machinery whereby the continuous self-survey can be made."[116] Among the concrete

[112] *Report of a Survey of Bethany College,* Floyd W. Reeves, Director. Office of Board of Education of Disciples of Christ.

[113] *Annual Report, Board of Education of Disciples of Christ,* 1926, p. 32.

[114] *Minutes, Board of Education of Disciples of Christ,* October 6, 1925.

[115] *Annual Report, Board of Education of Disciples of Christ,* 1925, p. 33.

[116] *Report of a Survey of Bethany College,* Part II, p. 17. Office of Board of Education of Disciples of Christ.

results achieved may be mentioned the modification of the curriculum of Transylvania College in accordance with a number of the suggestions of the Reeves Survey. Two distinct units were established in the curriculum, designated the Culture Unit and the Specialization Unit.[117]

The Endowment Commission of the Board of Education has recommended an extension of the survey procedure after the present projects are completed:

> We recommend that, as soon as the surveys of the individual institutions are completed, Dr. Reeves be asked to make such a comprehensive survey of higher education among the Disciples, looking toward the projection of an adequate and balanced educational program worthy of our Brotherhood. . . . We recommend that Dr. Reeves be asked to make a survey of the Board of Education itself as soon as practicable, and to make recommendations with a view to the planning of a more adequate program, the perfecting of the organization and the effecting of every possible economy in operation.[118]

The procedure followed in the survey and some of the results achieved are noted in an address delivered by Professor Reeves at a meeting of the Association of American Colleges in 1926, entitled "What Should Education Cost in an Effective College?" His treatment of the subject was based upon surveys of eighteen institutions, including eleven Disciples colleges. The Survey Staff was composed of nineteen persons: two university professors of education and one of mathematics, one college and one university registrar, one college president, and members of the staff of the Disciples Board of Education. From four to fifteen days were spent at each institution collecting data, and a much longer time was spent in compiling and interpreting.[119]

United Lutheran Church

General Synod.—Even before the establishment of a Board of Education, the General Synod was concerned about a wise educational program:

> The policy of our Church should be, for the present, rather to strengthen and enlarge the colleges and theological seminaries we have, than to found new ones; and the organization of new institutions of these grades, when

[117] Report of a Survey of Bethany College, p. 60. (For changes see Catalogue of Transylvania College and College of the Bible, 1925–26, pp. 31–35.)

[118] *Annual Report, Board of Education of Disciples of Christ,* 1926, p. 14.

[119] *Bulletin of Association of American Colleges,* XII:3, May 1926, pp. 144–55.

needed, should take place, not under an irresponsible individualism, but only under the direction of responsible Synods, or of the General Synod.[120]

The chief enterprise of the Board of Education in the early years of its existence was the establishment of a new college in the middle west. The General Synod gave the Board power to select the site for this institution, to be known as Midland College.[121] Some of the details of this enterprise are worthy of note as an illustration of the difficulties accompanying the establishment of colleges in those days. After having received offers from six towns, the Board decided to accept the proposal of Atchison, Kansas, which included the following glowing promises: $50,000 for college buildings, twenty acres for a campus, five acres in building lots, a half share of the profits from the sale of four or five hundred acres of land, and 208 local students. The citizens proposed to raise the money by a tax levy in three yearly installments. The college opened in 1887, with a total number of students during the year of 101. The Board experienced great difficulty in securing the fulfillment of the promises of the citizens of Atchison. The college had been born in a period of boom. Changed conditions after 1887 brought depression. There was no profit on the sale of land, and the promise of students was not fulfilled. When a new mayor and council were elected, they claimed that the city had done enough and supported the objection of people to paying the tax. What the Board of Education actually gained was a building costing the people of Atchison $27,000 and a clear title to twenty-five acres of land. The contract for $50,000 had to be canceled.[122] The college was moved to Fremont, Nebraska, in 1920, and the proceeds from sale of property at Atchison were transferred to the trustees of Midland.[123]

General Council.—The first record of the consideration of educational standards by the General Council occurs in the report of the Standing Committee on Education in 1901:

With all differences of locality and constituency it was still thought possible to attain to a certain harmony of requirements and standards in the educational work of the Lutheran Church.[124]

[120] *Proceedings of Convention of General Synod of Evangelical Lutheran Church in U. S. A.*, 1877, pp. 33, 34.
[121] *Op. cit.*, 1887, p. 148.
[122] *Op. cit.*, 1889, pp. 138–45.
[123] *Minutes, Biennial Convention of United Lutheran Church in America*, 1920, p. 253.
[124] *Minutes, Convention of General Council of Evangelical Lutheran Church in North America*, 1901, p. 123.

The tendency toward individualism among the institutions of the General Council is illustrated by the caution expressed in connection with the following recommendation for the establishment of a Board of Education:

> Yet it should ever respect true individuality and real personality, and should not seek to so "standardize" institutions and methods as to rob our teachers and their efforts of the priceless jewel of individuality.[125]

In its 1911 Report the Board of Education considered the question of educational standards, but regarded it inadvisable to fix in detail any standard curricula for the academies and colleges. At least fourteen points for admission to college were recommended, and the following pronouncement was made concerning the grading of institutions:

> We advise that in the names and claims of our institutions care be exercised. The College name should not be used by academies; and the grading and demands within our institutions should be equal to those in vogue in the best institutions of our land.[126]

United Synod of the South.—In urging the establishment of a board of education in 1912, the committee appointed by the United Synod of the South declared:

> It is important that, as far as practicable, our schools and colleges should be standardized and correlated, and our educational interests unified.[127]

Later, the Board of Education proposed that the boards of trustees of the church schools be requested to appoint representatives to confer and coöperate with it in securing a better correlation and coördination of their educational work.[128] There is no evidence that this plan was followed out before the merger.

United Lutheran Board.—In its first report the Board of Education of the United Lutheran Church insisted that it ought to be consulted in matters involving the removal of institutions and stated that it would not hesitate to urge consolidation or elimination where necessary.[129] It outlined in specific terms what it conceived to be its duties in respect to educational supervision:

[125] *Op. cit.*, 1909, p. 13.
[126] *Op. cit.*, 1911, pp. 220, 221.
[127] *Minutes, Convention of United Synod of Evangelical Lutheran Church in the South*, 1912, p. 54.
[128] *Op. cit.*, 1916, p. 60.
[129] *Minutes, Biennial Convention of the United Lutheran Church in America*, 1920, p. 261.

The Board conceives it as its prerogative to investigate methods and standards of education and to give counsel to institutions in this matter. Under present conditions it is imperative that a united and carefully planned system of education take the place of the individualism which now so largely obtains in our institutions. Coördination and coöperation in an educational system by the institution should inspire each one by the common vision of the whole. The institutions should be classified on the basis of conformity to the standards and requirements. The Board would become advisory to institutions in questions concerning curricula, equipment, salaries, etc., and thus function as an interpreter of the needs of the Church.[130]

Two years later the secretary of the Board announced that the time had come to classify the institutions of the Church in accordance with recognized educational standards, and that the minimum requirements adopted in 1921 by the American Council on Education would be used as the basis for classification. This movement had not been undertaken earlier, according to the secretary, because of the transition following the merger and the variety of local and synodical antecedents. "It has been felt also that the Church would be unprepared for the startling revelations which might be made in such a standardizing exhibit." [131]

A recent project in which the Board of Education has cooperated has been the establishment of a woman's college of standard grade. Ten synods took action in 1921, looking toward joint promotion and control of such an institution. The Board of Education welcomed the proposal and appointed a committee of seven to coöperate.[130] A site has been chosen in the suburbs of Washington, D. C. The Board has promised a substantial annual contribution when the project is actually launched.[132]

Educational Survey.—The most extensive undertaking of the Board of Education of the United Lutheran Church, or of any church board, has been the comprehensive survey of its colleges of which this study is a part. Approval of this step was given by the Church in 1924:

That the Board of Education be asked to make a scientific survey of the educational situation in the United Lutheran Church, in those spheres not covered by the Commission on Theological Education, and that it consider the relation of our educational work to the whole status of religious education in our country and Canada.[133]

[130] *Minutes, Biennial Convention of United Lutheran Church in America,* 1920, p. 261.

[131] *Op. cit.,* 1922, pp. 230–32.

[132] *Op. cit.,* 1926, pp. 336, 337.

[133] *Op. cit.,* 1924, p. 336.

Letters were sent to the presidents of all colleges and academies to be included in the survey and from each was received a hearty approval and a promise of coöperation in the study.[134] The Board had been authorized to secure impartial experts outside of the Lutheran Church to make the Survey.[135] Robert J. Leonard, Director of the School of Education, Teachers College, and E. S. Evenden, professor of education of Teachers College, Columbia University, were appointed as directors of the enterprise. It was felt that the survey could not be made adequately by one person, because of the many different phases to be studied. It was guaranteed that one of the directors would visit personally each institution. Advanced students in college administration at Teachers College were afforded the opportunity to participate in the survey. It was agreed that a complete report would be made to the United Lutheran Church by July 1, 1928. In order to guard against errors of interpretation or judgment, the Board reported that an advisory committee would be chosen by the Survey Commission and the directors to review the facts and recommendations growing out of the Survey before they should be presented to any of the institutions or to the United Lutheran Church.[136]

A tentative outline of the Survey was reported to the Biennial Convention in 1926. One of the general aims of the investigation was stated thus:

> To present a general picture and evaluation of the educational work of the United Lutheran Church with particular reference to higher education and without reference to the work of theological seminaries.[137]

It was proposed to present an educational program for the United Lutheran Church which would bear on the following questions:

A. What forms of higher education should be encouraged and subsidized by the United Lutheran Church?
B. What should be the place of the Board of Education of the Church?
C. What funds are needed for the educational institutions of the Church?

The survey was to include the assembling of facts regarding the density of population, the constituency of the United Lutheran Church, the number and distribution of Lutheran colleges, and the

[134] *Op. cit.*, 1926, pp. 338–40.
[135] *Op. cit.*, 1924, p. 337.
[136] *Op. cit.*, 1926, pp. 338-41.
[137] *Op. cit.*, 1926, p. 341.

availability of other colleges. There was also to be a historical statement of the development of work in higher education in the United Lutheran Church, including the motives for educational activities, changes in policies, present trends in policies, and comparison with other denominational tendencies. Each college was to be studied individually with respect to the following items:

I. History, II. Charter and Legal Restrictions, III. Administration—External; Board of Trustees, IV. Administration—Internal, V. Instructional Staff, VI. Students, VII. Curricula, VIII. Finances, IX. Physical Plants, X. Extra-Curricular Activities, XI. Special Studies, XII. An Educational Program.[138]

The comprehensiveness of this outline indicates the truth of the following statement by the Board of Education:

It is recognized by educators within and outside of our Church that a survey of this character and extent is an advanced undertaking in the field of education in America.[139]

One purpose of the Survey is to prepare for an "Educational Year" in 1930, when campaigns are to be carried on simultaneously in the various synods of the United Lutheran Church:

The results of the survey now being conducted will doubtless provide abundant and discriminating evidence as to the needs of all the educational institutions of the United Lutheran Church.[140]

Norwegian Lutheran Church

The first report of the Board of Education of the Norwegian Lutheran Church dealt largely with information gathered about the various schools affiliated with the Church. The significance of this survey was pointed out:

Had the facts which this survey has gathered and presented been available some years ago it would have helped the Church to establish its schools in localities where they would have had a chance to make a reasonable success. As it is, mistakes have been made and schools established where there are not enough of our Church people to give them the proper support.[141]

Several years later the Board of Efficiency and Economy expressed its judgment that the number of schools ought to be reduced and no new institutions started for several years, but an effort

[138] *Op. cit.*, 1926, pp. 341–43.
[139] *Op. cit.*, 1926, p. 340.
[140] *Op. cit.*, 1926, p. 392.
[141] *Beretning om Den Norska Lutherske Kirkes*, 1918, p. 94.

made to strengthen existing institutions and in some cases to consolidate them:

> The existing system suffers from lack of articulation and from duplication of effort. It is beyond the financial capacity of the Church and is conducive to inefficiency.[142]

The problem of the junior college has been especially acute in the Norwegian Lutheran Church. Normal schools which had originally the purpose of training teachers for parochial schools were changed to prepare for teaching in the public schools as well.[143] The Board of Education has not been opposed to the junior college movement, but has urged that academies that contemplate expansion into junior colleges should not act hastily, because of the cost involved and the increasing academic requirements for proper accreditation.[144] In 1925 the Board recommended that the Normal Training Department of Madison Normal School be discontinued.[145] The next year the action was approved by the Church, because of the difficulty of maintaining work under proper academic requirements.[146]

Educational Survey.—Recognizing that its secondary school problem, complicated by the junior college movement, remained largely unsolved, the Norwegian Lutheran Church authorized an educational survey of its institutions in 1926. The Educational Survey Committee was to consist of nine members, appointed by the Board of Education. Its purposes were stated as follows:

> (*a*) making a general survey of our educational institutions; (*b*) investigating carefully our secondary school problem, especially as affected by the junior college movement; (*c*) formulating, jointly with the Board of Education, so far as possible a definite educational policy for our church, to be reported to the general convention of 1928.[147]

The outline of the survey suggested by the Committee included the following items:

> 1. A statement of Christian education objectives in higher education (What does the Church seek to accomplish through higher education?)

[142] *Op. cit.*, 1921, p. 129.
[143] *Op. cit.*, 1918, p. 97.
[144] *Op. cit.*, 1920, pp. 66, 67.
[145] *Report of General Convention of Norwegian Lutheran Church of America*, 1925, p. 246.
[146] *Op. cit.*, 1926, p. 259.
[147] *Op. cit.*, 1926, p. 260.

2. What are the financial resources for higher education?
   a. Population, location, wealth of church people
   b. Past contributions for education
   c. Effect of changing nationality and future alignment
   d. Relation to educational foundations and standardizing agencies
3. A forward-looking educational program to be recommended to the Church
   a. Present system, future development and financial ability
   b. Statement relative to
      1. Seminary and pre-theological courses
      2. Senior colleges—standards, number and location, kind, size, professionalizing of liberal arts college, cost
      3. Junior colleges—relation to seminaries and senior colleges
      4. Academies
      5. Bible schools[148]

Summary: The Development of Educational Policies

Although the chief concern of the denominational boards of education has been religious, they have been actively interested also in the educational problems of their colleges and have made a considerable contribution to the development of higher education in the United States. The activities of the Boards in educational affairs have centered about three functions: (1) giving counsel in the establishment of institutions; (2) raising academic standards; (3) studying the educational situation in their denominations.

Establishment of Institutions.—The giving of counsel in the establishment and location of institutions was the only important educational function of the older boards during their earlier history. As previously noted,[149] the desire for better coördination of the denominational programs of higher education was a prominent factor in the creation of boards of education. Only in rare cases has this counsel been exercised directly by the boards in actually determining the location and character of institutions, as in the establishment of Midland College by the Board of Education of the General Synod of the Lutheran Church and of the University of Chicago by the American Baptist Education Society. Usually the boards have exercised the supervisory function indirectly, through synods and other regional bodies, and through the adoption of general educational policies by the denomination.

[148] *Minutes of Executive Secretary of Board of Education.* Office of Norwegian Lutheran Board of Education.

[149] See p. 189.

Consequently, the power of the boards to determine the location and establishment of institutions has been limited usually to the giving of advice. The influence of the boards in this respect has been considerable, however, and has been strongly conservative. They deplored the multiplication of colleges; they insisted that there should be a real need before a new institution should be established. They encouraged the planting of new colleges only as "missionary" institutions, in the West and Middle West. The boards were driven to this policy of curtailment partly by the pressing financial demands; the desire for efficiency and economy made them cautious in approving new institutions. They sought to check educational expansion also because, representing the denomination as a whole, they viewed the college situation in broad perspective, as contrasted with the tendency of local groups to establish institutions without counting the cost, sometimes in a spirit of community or denominational rivalry. That the effort to curb educational expansion has grown stronger with the years is illustrated by the fact that a number of consolidations were effected during the last decade, especially in the Methodist Episcopal, the Presbyterian, U. S. A., and the Congregational Churches, and that none of the boards under consideration was giving attention in 1927 to the establishment of new institutions with the exception of the proposed women's college of the United Lutheran Church.

Standardization.—Late in the nineteenth century there developed a movement in several of the denominational boards of education to establish a greater uniformity in academic requirements. Certain abuses, which were incident to a pioneer stage of college growth, gave rise to this movement toward standardization: indiscriminate use of the titles "college" and "university"; changing from a secondary school to a "college" without adequate preparation; graduating students without assuring a sufficient quantity, or a high quality, of work; conducting institutions without enough funds to guarantee a strong faculty and good equipment. In the raising of academic standards denominational colleges have for the most part been spurred on by the states. Regional standardizing agencies and state departments of education have usually forced church colleges to meet certain requirements in order to have their graduates recognized.

The one significant contribution in this field, however, has been made by the University Senate of the Methodist Episcopal Church. This body has not only been a pioneer among the denominations in the movement toward standardization, but was among the earliest standardizing agencies of any kind in the United States. Established in 1892 through the efforts of the Board of Education of the Methodist Episcopal Church, it formulated definite requirements in 1893 and applied them to the classification of institutions. Its establishment antedated that of the North Central Association and the Southern Association by three years. The only earlier organizations of this type were the New England Association of Colleges and Preparatory Schools, formed in 1885, and the College Association of the Middle States and Maryland, begun in 1888. A study of the early history of these Associations shows, however, that they did not attempt at first to formulate specific academic requirements, except for admission in specific subjects;[150] therefore it may be asserted that the University Senate of the Methodist Episcopal Church was the first organization in the United States to perform the function of a standardizing agency. The Presbyterian Board of Aid for Colleges adopted standards similar to those of the University Senate in 1896. Since aid from the Church frequently depended upon reaching the requirements set by the boards, the movement toward standardization exerted a considerable influence on academic policies among the Methodist and Presbyterian colleges.

The tendency of all the denominations in recent years has been to follow the norms established by the general standardizing agencies, especially as coördinated by the American Council on Education. The University Senate of the Methodist Episcopal Church still continues its work. Although its significance for setting standards is diminished, it serves as an effective agency for applying these requirements to the colleges of the Methodist Church and fulfills a valuable function in surveying educational situations upon request. The Board of Education of the United Presbyterian Church has taken steps toward establishing a University Senate similar to that of the Methodist Episcopal Church.

[150] The New England Association of Colleges and Preparatory Schools; *Addresses and Proceedings of Annual Meetings, 1885–92,* Boston. *Proceedings of Eleventh Annual Convention of Association of Colleges and Preparatory Schools of the Middle States and Maryland,* 1897, *University of Chicago Press,* 1898, Historical sketch, pp. 16–19. *Proceedings of Tenth Annual Meeting of the North Central Association of Colleges and Secondary Schools,* Columbus, Ohio, 1905, Historical sketch, pp. 3–12.

Educational Studies.—One function of every denominational board of education has been the gathering of educational statistics. Whenever time permitted, the secretaries supplemented this information by personal visits to the colleges, amounting in some cases to relatively extensive studies. As early as 1900 the University Senate of the Methodist Episcopal Church was given power to make educational investigations. About 1915 the Methodist Board of Education established a Department of Surveys, through which comprehensive studies were made in several states. The Interchurch World Movement gave a great impetus to the development of surveys. Through the Council of Church Boards of Education studies were made of the institutions of several denominations, among them the Congregational and Disciples colleges. In 1920 surveys of the educational situation in the United Presbyterian and the Congregational Churches were made through their respective boards of education. The financial element was prominent in the development of these enterprises. Boards of education wanted to set before the denomination definite facts concerning the needs and value of institutions, in order to determine which colleges were worthy of the greatest aid.

Since 1924 the survey movement has entered upon its latest phase, in which educational experts are employed to study the situation in individual colleges and the entire program of higher education within a denomination. The Disciples of Christ, the United Presbyterian Church, and the United Lutheran Church have taken the lead in this development. A similar study is being made by a commission within the Norwegian Lutheran Church. In those denominations which have the largest number of institutions among the eight herein considered—Methodist Episcopal, Presbyterian, U. S. A., and Northern Baptist—extensive field studies have not yet been attempted.

It is clear that there have been three main agencies for the investigation of educational conditions among the denominations:

1. The secretaries or representatives of boards of education, including the University Senate of the Methodist Episcopal Church.
2. The Council of Church Boards of Education.
3. University experts, either members of the denomination, as in the case of the United Presbyterian Church and the Disciples of Christ, or impartial directors, as in the case of the United Lutheran Church.

Throughout the history of the educational policies of denominational boards of education one rarely finds evidences of grappling with certain critical problems of higher education. The coördination of functions among neighboring institutions, the reconstruction of the curriculum to meet the demands of a changing civilization, the junior college movement, the development of more effective methods of teaching, the adjustment and orientation of students to college life—these important problems have not often been discussed in the reports of the boards. On the whole the educational policies of denominational boards of education have been conservative. The prevailing tendency has been to assume the permanence of the *status quo* in higher education and to be hesitant in changing the liberal arts curriculum. Conditions in higher education have changed so rapidly since 1919, however, that these problems of educational reconstruction have been forced upon the denominational boards. Their consideration has been hastened through the intensive surveys which have been made since 1924. Advice concerning the location of institutions and their need for existence and counsel concerning internal educational policies can now be put on a scientific basis, if the conclusions of university experts are given weight. The result is that the boards of education are probably giving more attention to educational problems and policies to-day than ever before.

CHAPTER VI

FINANCIAL POLICIES

Students of higher education cannot escape the economic problem. Back of religious objectives and educational programs lies the financial support which makes possible the very existence of a college. It is of primary importance, therefore, to inquire what policies denominations, through their boards of education, have pursued in the securing and distributing of money for higher education. In threading the maze of details relating to the development of financial policies in the several denominations, it will be helpful to keep in mind the chief questions that are to be answered:

1. How much financial aid have the denominations as such given to colleges and universities? How large amounts have they given to individual colleges? How large a proportion of the total benevolences has gone toward higher education? Of how much value has this denominational aid been to colleges in proportion to their income from other sources?
2. How have funds for the colleges been secured by the denominations? To what extent has this money passed through a central treasury of the board of education? What place has higher education had in the apportionment to individual churches? How have special campaigns been conducted by the boards?
3. What policies have been pursued in distributing money to institutions? Have all institutions shared in the distribution, or only the weaker ones? Has the money been given for current expense or for endowment? To what extent have boards of education required high academic standards and efficient financial administration as a condition for receiving aid?

In tracing the development of these financial policies the eight denominations will be considered in order of the number of institutions affiliated with them.

Presbyterian Church, U. S. A.

The work of higher education in the Presbyterian Church, U. S. A., was carried on successively through five different organizations, each of which must be briefly considered.

Board of Education.—Approval of the giving of direct aid to Presbyterian colleges was first granted in 1848. This action grew out of the embarrassed financial condition of several denominational institutions, especially Centre and Hanover Colleges and Oglethorpe University.[1] Appropriations were to be paid semi-annually upon receipt of a report from the trustees, and the money was to be applied to the payment of professors' salaries or the enlargement of the library.[2] Grants were made the first year to only two colleges,[3] but by 1851 the number aided had increased to eleven.[4] In the sixteen years from 1849 to 1865 a total of $36,939.94 was disbursed to colleges. In addition, it was believed that the Board of Education had been instrumental in securing at least a million dollars for the endowment of colleges and academies.[5]

Board of Aid.—The charter of the Board of Aid for Colleges and Academies permitted the securing of an annual offering from the churches for the cause of higher education.[6] During the first year of its existence the Board received $14,074.89, which was distributed chiefly to four institutions, Salt Lake Collegiate Institute, College of Emporia, University of South Dakota, and College of Montana. The last three colleges had been newly established by the Board.[7] The total receipts the second year jumped to $40,049.12, but about half of this sum was contributed by individuals and specifically designated.[8] In 1893, ten years after the establishment of the Board, it was reported that the number of colleges aided had increased to twenty-one and the total annual receipts to $138,921.60.[9] The Board considered its func-

[1] *Annual Report, Board of Education of Presbyterian Church, U. S. A.*, 1848, p. 49.
[2] *Op. cit.*, 1848, p. 64.
[3] *Op. cit.*, 1849, p. 28.
[4] *Op. cit.*, 1851.
[5] *Op. cit.*, 1865, p. 4.
[6] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 589.
[7] *Annual Report, Board of Aid for Colleges and Academies of Presbyterian Church, U. S. A.*, 1884.
[8] *Op. cit.*, 1885.
[9] *Op. cit.*, 1893.

tion to be the aiding of pioneer institutions only, no matter how deserving others might have been.[10]

The regulations which the Board of Aid laid down for the securing of appropriations were unusually stringent. The money was to be used for current expenses; no appropriation could be devoted to the purchase of school property or the payment of debts.[11] When any sum of $1,000 or more was given at one time to any institution through the instrumentality of the Board, a proviso was attached to the gift that the land or real estate purchased by this money must become the property of the Board of Aid, if at any time the institution should be dissolved or sever its connection with the Presbyterian Church.[12] In 1893 it was stated that the Board held mortgages on property of twenty-one schools that were aided under these conditions.[13] The Board of Aid insisted that no aid would be given to an institution until the people of the local community had made liberal contributions for grounds and buildings:

> It is only after a community has itself arranged both for a desirable site to be had without encumbrance, and for the main part of the cost of the building in which the teaching work is to be begun, that the Board can be expected to make any investment either in the property or the teaching work.[14]

> A new institution should have a property foundation sufficient to assure, with moderate aid from the Board, the meeting of its annual expenses at the outset.[15]

Careful financial accounting was another requirement for receiving aid. Each institution desiring an appropriation had to submit a complete balance sheet of the current expenses of the scholastic year, signed by the treasurer and at least two auditors of the board of trustees; also a comparative statement of the amount of property and of debts at the beginning and the close of the school year; and a statement of any proposed addition to expenses for the next year.[16]

> No institution having pledge of the Board's aid shall be at liberty, with-

[10] *Op. cit.*, 1888, pp. 8, 9.
[11] *Op. cit.*, 1885, pp. 4, 5.
[12] *Op. cit.*, 1885, p. 26.
[13] *Op. cit.*, 1893.
[14] *Op. cit.*, 1890, p. 69.
[15] *Op. cit.*, 1892, pp. 14, 16.
[16] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1889, p. 66.

out the Board's concurrence in writing, to create debt of any kind beyond its own then visible and certain means of payment.[17]

Aid to three institutions was discontinued on one year because they did not conform to the requirement that indebtedness must not be incurred.[18]

In addition to these appropriations for current expenses from the general treasury of the Board, gifts were sought for the colleges from individuals to be applied to the increase of property.[19] The Board took some credit for these gifts, because of its office in calling these new institutions to the attention of the Church.[20]

College Board.—One of the chief reasons for the reorganization in 1904 was that the College Board might give special attention to the raising of endowment.[21] This policy resulted in marked increase in contributions to institutions. In 1905-6 the total reported gifts for the year were $1,604,124.40, almost four times as much as was reported the previous year. Much of this advance came through large individual gifts.[22] In 1908 it was reported that the Board and colleges together had raised during the past year more than a half million for endowment and buildings. The Board was then in coöperation with fifty-two institutions; there were thirty-four colleges in the West affiliated with the Presbyterian Church, whereas twenty-five years before there had been only seven:

> All of the colleges that have been founded since 1883 have been started upon their way with the coöperation of this Board, and many of them by means of its direct influence.[23]

In 1911 the College Board received $750,000 from the executors of the estate of J. S. Kennedy. This amount was kept intact as a fund to meet the emergency needs of colleges for current expenses.[24] The Board aided in securing large gifts from individuals by means of widely distributed literature, correspondence, and public meetings:

[17] *Annual Report, Board of Aid for Colleges and Academies of Presbyterian Church, U. S. A.*, 1890, p. 69.
[18] *Op. cit.*, 1895, p. 2.
[19] *Op. cit.*, 1887, p. 67.
[20] *Op. cit.*, 1885.
[21] *Minutes, General Assembly of Presbyterian Church*, U. S. A., 1904, p. 108.
[22] *Op. cit.*, 1906, p. 372.
[23] *Op. cit.*, 1908, pp. 384, 385.
[24] *Op. cit.*, 1911, p. 84.

It is furthermore the testimony, written and spoken, of many college presidents that a part of their receipts, running up into the hundreds of thousands of dollars, is unquestionably due to the work of the Board, through visits of the Secretary to their regions, through his private conferences and public addresses in the communities, and through his personal official co-operation in opening the way or following up their appeals to individual givers in the East and to organizations disbursing funds to colleges.[25]

The Board sought to have all gifts to colleges passed through its treasury or reported to it, in order that it could advise concerning the worthiness of particular institutions or the desirability of establishing new institutions.[26]

The policy of calling forth as much aid from the local community as possible was continued by the College Board:

The Board does not intend to be crutches to bear the whole weight of dependent institutions; it seeks rather to be a help to those who need financial aid, while seeking to stimulate them to self-support and endowment.[27]

The Board was directed to give undesignated funds and the time and strength of its working force first to the struggling, unendowed colleges, but to extend its sympathy and moral support freely to older and stronger Presbyterian institutions.[28] The requirement concerning the giving of security for appropriations by the Board for current expenses was removed in the case of colleges having endowment of $100,000 or more.[29] In 1914 the General Assembly adopted a resolution which had been suggested by the Presbyterian College Union, that a college should not seek aid from the congregational offerings after it had a productive endowment of $300,000 and that the Board and synods should not direct their contributions for current expenses to such institutions.

General Education Board.—The financial policy relating to the colleges,[30] as outlined by the General Education Board in 1919, did not differ in any important respect from that of the College Board. The considerations which the Board said would enter

[25] *Op. cit.*, 1907, Report of Standing Committee on Education, p. 76.
[26] *Op. cit.*, 1907, p. 77.
[27] *Op. cit.*, 1905, p. 98.
[28] *Op. cit.*, 1911, Report of Standing Committee on Education, p. 81.
[29] *Op. cit.*, 1911, p. 84.
[30] *Op. cit.*, 1914, p. 119.

into the determination of which colleges were to be aided are worthy of note:

(*a*) The missionary character of this phase of the work; no grants to be made to strong colleges except under exceptional circumstances, but for "newer and more needy institutions in sections where the Presbyterian constituency is weak and the missionary obligation is heavy";

(*b*) The vital relation of the college to the Church and the Board;

(*c*) Favorable location of the institution;

(*d*) Ability and attitude of the college constituency;

(*e*) The number of literary students; "Other things being equal, the Board will give larger assistance to an institution with a large student body in the regular courses than to one with few regular students";

(*f*) Definiteness of the college plans and probable value of the work proposed.[31]

The Board urgently requested that all church offerings for Christian education be sent to the Board undesignated, as far as possible, and sought to discourage the policy of making synodical agreements whereby certain local institutions were guaranteed a specified percentage of church offerings.[32] An example of the latter plan is the agreement of the Synod of Pennsylvania. For three years, 1926-28, one-fourth of the offerings of the churches of this synod are to be divided, by agreement with the Board of Christian Education, among the colleges under the care of the synod.[33]

One of the most important activities of the General Board of Education was the promotion of the Christian Education Fund. In 1919 the New Era Committee approved a plan to secure the sum of $35,000,000 for endowment, buildings, and equipment over a period of five years; $25,000,000 of which was to be secured by the institutions and $10,000,000 from the churches through the Everymember Canvass. Seven million dollars was included in the New Era Movement budget for 1920-21.[34] During the first year of this enterprise the Board pledged percentages of the New Era Endowment Fund to seventeen institutions, on condition of their raising $5,000,000.[35] When difficulties arose in securing these sums, the plan was amended so that $4,000,000 a year was

[31] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1919, pp. 24–26.

[32] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1923, p. 208.

[33] *Minutes, Synod of Pennsylvania of Presbyterian Church, U. S. A.*, 1926, p. 43.

[34] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1919, p. 210.

[35] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1920, p. 23.

to be sought, $900,000 through the Everymember Canvass and $3,100,000 from individuals by institutions, with the help of the General Board of Education. The length of the campaign was extended to eight years.[36] The campaign proved highly successful, at least in its first years. In 1921 it was reported that $5,500,000 had been raised during the year by the colleges which were carrying on campaigns. It was said that the challenge fund of $2,000,000 had proved a stimulus that produced greater results than any methods hitherto tried:

> The promise of substantial coöperation by the Church as a whole has been a great inspiration to the colleges.[37]

Board of Christian Education.—The attitude of the Board of Christian Education toward denominational aid to institutions is indicated by the following statement:

> As synods become strong and self-supporting, these colleges should cease to call for help to any large extent from the Board, as is already the case with some. The time should come when there will be no large financial demand from the Church outside the synodical bounds in which the colleges are located.[38]

A special appeal was made by the Board in behalf of the ten schools which may be regarded as missionary colleges.[39] The percentage of benevolence funds allotted to the Board of Christian Education by the General Assembly for 1924-25 was 15.05, of which the Board actually received 11 per cent. The percentage allotted for 1926-27 was 14.05.[40]

The Board of Christian Education made an important advance in financial policy when it created a Department of Field Promotion to carry on the work formerly done by the Finance Department. Through this organization extensive aid has been given in securing permanent funds for Presbyterian colleges. The Department has helped to conduct three types of campaigns: (1) synodical, for one or more institutions under the direction of a synod; (2) campaigns in local college towns; (3) campaigns in cities for a particular institution located elsewhere. In one year the

[36] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1921, p. 115.

[37] *Annual Report, General Board of Education of Presbyterian Church, U. S. A.*, 1921, pp. 20, 34.

[38] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.*, 1925, p. 7.

[39] *Op. cit.*, 1925, p. 71.

[40] *Op. cit.*, 1926, p. 127.

Department conducted eleven campaigns for twenty-seven institutions and secured more than $4,500,000, besides furnishing men to six colleges to assist in emergency campaigns.[41] The field force by which this work is done has numbered at times thirty men, most of whom had several years' experience in raising money for colleges.[42] As examples of campaigns conducted by the Department, the following may be cited:

> Huron College, for $500,000;
> Iowa Synodical Campaign, for $2,000,000;
> Illinois campaign, for $3,000,000, to be distributed to five colleges and one university center.[43]

In planning the campaigns a group of men representing the Field Promotion Department of the Board meet with the college authorities and discuss the problems involved.[44] None of the men in this work receives his salary from the Board of Christian Education directly, but the institutions in whose interest the men are employed guarantee their salary.[45]

A number of advantages of this method of raising money are pointed out. The Department was established at the insistence of college presidents, many of whom had found commercial agencies unsatisfactory in raising money for endowment and equipment.[45]

> This makes it possible for the colleges and university centers of our Church to secure trained and consecrated financial leadership at low cost, with none of the objectionable features included in campaigns conducted for profit by commercial organizations.[46]

Many ministers are used in the organization, because they know the ecclesiastical language of the denomination, can deal with pastors more effectively, and are said to work harder and longer than the average layman.[47] Besides, emphasis is laid on the fact that the purpose of the campaigns is not only to raise money in the easiest way, but to cultivate new territory and develop new friends.[48]

[41] *Op. cit.*, 1925, p. 95.
[42] *Op. cit.*, 1924, p. 86.
[43] *Op. cit.*, 1924, pp. 86–91.
[44] *Op. cit.*, 1925, p. 95.
[45] *Op. cit.*, 1926, p. 129.
[46] *Op. cit.*, 1924, p. 86.
[47] *Op. cit.*, 1925, pp. 95, 96.
[48] *Op. cit.*, 1925, p. 97.

We can preach, pray and plead for Christian education. We can do this —as no commercial organization in the field for profit can do it. We can do this better and cheaper.[49]

In addition to the motive of raising money is that of promoting the whole cause of Christian education, giving publicity to the mission of the Christian college.[50]

The institutions themselves seem to be enthusiastic about this method of securing funds, as indicated by the following comments of college presidents:

Financially, the Board and its representatives have helped to lift this institution from a position of the utmost uncertainty to the assurance of a continued service.[51]

I would not think of raising one cent of money for the maintenance of the university without the Board's coöperation.[51]

I feel the results accomplished by your organization could not have been accomplished by any other means.[52]

In spite of the success in raising large sums of money in recent years, the Board of Christian Education has experienced difficulty in helping many of its colleges meet the financial requirements of the standardizing agencies. One of the Board secretaries reported in 1926 the following facts about the institutions located in the territory of the North Central Association:

Of the thirty-one Presbyterian institutions located in this territory, twenty-one are members of the North Central Association. Of the ten non-members, one is closed, three are junior colleges, and the other six are regular four-year colleges. Of the twenty-one members, eight are below the endowment requirements to take effect in 1927.

Just one-third of our active Presbyterian colleges that are located in this area covering twenty states are well enough equipped financially to assure their professors that at least $3,000 a year shall be the minimum salary for the head of a department.[53]

Concerning the general situation in Presbyterian colleges, the same secretary declared:

The average endowment in our colleges is far below the sum of $3,000 per student, the amount set as a minimum standard by the educational associations of the country. In a word, the endowments of the Presbyterian colleges are lamentably weak.[54]

[49] *Op. cit.*, 1925, p. 99.
[50] *Op. cit.*, 1926, p. 130.
[51] *Op. cit.*, 1925, pp. 97, 98.
[52] *Op. cit.*, 1926, p. 132.
[53] *Op. cit.*, 1926, p. 73.
[54] *Op. cit.*, 1926, p. 71.

Under these conditions it is inevitable that the salaries of professors in Presbyterian colleges should be comparatively low, many living on $2,000 or $3,000. The professor and his wife in the Christian college deliberately choose the path that means strict economy, self-deprivation, and often hardship.[55]

The next year, however, the secretary was able to report that, through concerted efforts of the Board, the synods and the institutions themselves, all of the twenty-one Presbyterian colleges within the territory of the North Central Association had been able to meet the advanced requirements in 1927.[56]

Methodist Episcopal Church

The history of the financial policies of the Board of Education of the Methodist Episcopal Church falls naturally into two divisions: (1) the annual congregational offerings for education, and (2) special campaigns for educational funds.

Annual Offerings.—Although the Board of Education was given power from the beginning to aid institutions as well as students for the ministry, it was not able to perform this function for many years. The Centenary Committee in 1864 had looked forward to the raising of a "monumental fund, perhaps a million," for the aid of higher education. Most of the money contributed for this purpose, however, was given directly to the colleges and the total amount given to the Centenary Educational Fund proved less than $100,000.[57] Since only the interest on this sum could be used and was to be devoted to the aid of students as well as to the direct support of institutions, it is easy to see why the Board confined its activities chiefly to the former cause. The interest on the Centenary Fund, together with the annual contributions of the churches on Children's Day, is still used by the Board for loans to students preparing for the ministry.[58] In the course of the first twenty-five years of its existence the Board of Education aided more than 4,100 students; sometimes more than 1,000 in a year.[59]

In addition to the Children's Day offering for aid to students,

[55] *Op. cit.*, 1925, p. 65.
[56] *Op. cit.*, 1927, pp. 75, 76.
[57] *Journal, General Conference of the Methodist Episcopal Church*, 1868, pp. 578-94.
[58] *Doctrines and Discipline of the Methodist Episcopal Church.* Methodist Book Concern, New York City, 1924, pp. 454, 455.
[59] *Journal, General Conference of the Methodist Episcopal Church*, 1892, p. 718.

another public offering was to be taken annually for the support of institutions, to be paid either to the Annual Conference or to the treasurer of the Board of Education.[60] This plan apparently brought scarcely any funds to the Board for the aid of institutions, however, for in 1904 the secretary reported:

> The work of aiding institutions directly by grants of money, or by loans, has never been attempted, for the sufficient reason that the Board has had no adequate means with which to prosecute such work, though its charter gives it the power to aid institutions under certain provisions.[61]

During the quadrennium 1908–12 the first direct aid to institutions was given by the Board of Education, when $65,857 was raised for schools among the mountaineers of the South and was distributed to twenty-one institutions.[62] A definite step toward the augmenting of the Board's funds for colleges was taken in 1912, when the General Conference required by legislation an annual public offering for educational purposes, eighty per cent of which was to be paid to such institutions as the Annual Conferences directed; the remaining twenty per cent to be paid to the Board of Education. The latter sum was to be used for the aid of institutions and to be administered by the Board under such rules as it should adopt.[63] The aim of this legislation was expressed later as follows:

> To aid our Methodist colleges, universities, and secondary schools to meet the ever increasing financial burdens incident to maintaining a higher degree of educational efficiency under modern conditions.[64]

The results of this plan, however, were considered disappointing:

> The joint Public Educational Collection has had a fair trial and has failed. . . . Linking together the appeals for local and for connectional interests is ineffective, and causes misunderstanding and friction.[65]

Accordingly, the General Conference of 1920 decreed that the total amount of the Public Educational Collection should be forwarded by the treasurer of the Annual Conference to the Board of Education to constitute a fund for the aid of institutions. This fund was to be administered under rules adopted by the Board

[60] *Op. cit.*, 1892, p. 474.
[61] *Op. cit.*, 1904, p. 792.
[62] *Op. cit.*, 1912, p. 1191.
[63] *Op. cit.*, 1912, pp. 708, 709.
[64] *The Christian Student*, August, 1913, p. 78.
[65] *Report of Board of Education of the Methodist Episcopal Church to the General Conference*, 1920, p. 166.

subject to General Conference legislation.[66] It has taken more than fifty years for the Board of Education of the Methodist Episcopal Church actually to fulfill the function inherent in its constitution to aid institutions through annual offerings from the congregations. During this time the chief support of colleges came, as it will probably continue to come, through the Annual Conferences in which they are located.

Special Educational Funds.—Another important source of support, however, was the special campaigns for endowments and buildings promoted by the Board of Education. The first move in this direction came in 1898, when the bishops of the Church proposed that $20,000,000 be raised within three years as a "Twentieth Century Thank-Offering Fund." One-half of this amount was to be spent for institutions of learning.[67] In 1904 it was reported that the actual increase in pledges and gifts to institutions through the Twentieth Century Movement amounted to more than nine million dollars.[68] The General Conference of 1912 recommended the increase of the general fund for aid of institutions, provided that no campaigns should be carried on within the bounds of any Conference without the approval of the Conference Board of Education.[69] Some doubt was expressed concerning the wisdom of a central fund, lest it interfere with individual colleges or prove an undesirable influence in dictating policies. But in favor of such a fund it was argued that a group of smaller Methodist institutions needed help such as the Rockefeller Board has been giving to larger institutions, that it was impossible for smaller colleges to get the money outside their own constituency which a large board could get for them, and that busy men would put into the hands of a board money to be administered for educational purposes.[70]

Immediate plans were laid for the increase of such a central fund through the *Jubilee Campaign.* In view of the fact that 1914 was the one hundred and fiftieth anniversary of the founding of Methodism, the General Conference of 1912 made the following recommendation:

[66] *Doctrines and Discipline of the Methodist Episcopal Church.* Methodist Book Concern, New York City, 1924, p. 346.
[67] *Journal, General Conference of the Methodist Episcopal Church,* 1900, p. 830.
[68] *Op. cit.,* 1904, p. 793.
[69] *Op. cit.,* 1912, pp. 710, 711.
[70] *The Christian Student,* February 1915, pp. 16, 17.

That the members of our Church everywhere be urged to round out the coming quadrennium by freeing all our educational institutions from debt and meeting the condition imposed by the University Senate, in assuring to each institution of college grade an endowment of at least $200,000; and especially do we recommend that the year 1916 be made an educational jubilee year, and we urge all our people to unite in making said year a great educational anniversary.[71]

This campaign was carried through in 1916–18. The financial goal included $1,000,000 for the Board of Education, half of which was to be set aside for a Permanent Endowment Fund for the aid of institutions and the other half for a Permanent Retiring Pension Fund. The askings of institutions were based on the estimated needs of the colleges, as indicated by the investigation of the University Senate:[72]

The object of the campaign should be to bring all our approved small colleges up to the required standard, and also to advance equally the interests of the larger institutions.[72]

The Jubilee Movement was regarded as highly successful, although it did not afford permanent relief to needy institutions:

During the period 1914–1918 the properties and endowments of our educational institutions made a gain of thirty-five millions. This increase has saved our schools from what would have been inevitable disaster to many. Costs have so grown that despite the Movement, in most cases, the colleges are relatively no better off than they were before the Jubilee and the war.[73]

Another special campaign for educational funds soon followed, in conjunction with the Centenary Movement following the World War. In 1919 the Centenary Commission entered into an agreement with six smaller boards of the Church, including the Board of Education, guaranteeing the full apportionment of each.[74] This brought a larger fund into the treasury of the Board for the aid of institutions than ever before, amounting to about $150,000 during 1919. Increased appropriations were possible, and during the quadrennium 1916–20 forty-one Methodist institutions were aided. Yet the fund was declared to be very insufficient for the heavy demands made upon it.[75] The total receipts from the Centenary Movement for the Board of Edu-

[71] *Journal, General Conference of the Methodist Episcopal Church,* 1912, p. 711.
[72] *The Christian Student,* February 1915, pp. 15, 16.
[73] *Op. cit.,* February 1920, p. 165.
[74] *Journal, General Conference of the Methodist Episcopal Church,* 1924, p. 1815.
[75] *Op. cit.,* 1920, pp. 181, 182.

cation between June 1, 1920, and December 31, 1923, amounted to almost $3,500,000.[76] This income made it possible for the Board to establish an invested fund of $1,000,000 to help meet increased costs in the southern and frontier schools.[77] On June 30, 1925, there were permanent funds to the credit of the Department of Educational Institutions to the amount of $1,224,207.75.[78]

Since 1924 the benevolence of the Methodist Episcopal Church has been promoted through the World Service Commission, which is designed to correlate the work of the various boards in the interest of coöperation, economy, and efficiency.[79] Its purpose was concisely stated in the Episcopal Address of 1924:

> The Centenary was a celebration, with an official duration of five years, while the World Service movement is to be the regular and continuous program of the Church, an organic part of our denominational life, without limitations of time.[80]

The program of the Commission provides chiefly for current needs, however, and does not secure capital account funds.[81] For 1925–26 the percentage of the World Service Commission receipts allotted to the Board of Education was 17.667. Of this, approximately fifty per cent was allotted to the Department of Educational Institutions.[82] As revised in the light of actual receipts, the sum available for this department in January 1926 was $551,150, aside from an income of $60,000 from invested funds. The appropriation for colleges and universities in 1925–26 was set at $259,600; the remainder of the Department's funds was distributed to secondary and graduate schools and Wesley Foundations.[83]

In addition to administering the money contributed by the churches, the Board of Education through its Department of Institutional Financing has aided institutions in raising large sums for endowment and buildings. From 1920 to 1925 more than $37,000,000 was raised by this department.[84] Recently this department has been giving a large part of its time to enterprises

[76] *Op. cit.*, 1924, p. 1178.
[77] *Report of Board of Education of the Methodist Episcopal Church to General Conference*, 1924, p. 50.
[78] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1926, p. 20.
[79] *Journal, General Conference of the Methodist Episcopal Church*, 1924, p. 562.
[80] *Op. cit.*, 1924, p. 165.
[81] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1926, p. 50.
[82] *Op. cit.*, 1925, p. 23.
[83] *Op. cit.*, 1920, p. 95.
[84] *The Christian Student*, November 1925, p. 128.

not related to the Board of Education, such as hospitals, and a reorganization of its function is likely to be made:

> If, as it now appears, our Methodist colleges are not going to require the services of this organization to any great extent in the near future, this Board is faced with the responsibility of deciding what its responsibility in Institutional Financing shall be.[85]

Conditions of Aid.—The Board of Education has been giving aid to three types of institutions: schools among the southern mountaineers, responsibility for which was delegated to the Board in 1908; "frontier" schools, chiefly in the Middle West and the Rocky Mountain states; and other colleges in time of special need.[86] The following general principle has been laid down by the Church:

> Small colleges with limited endowment but rich in their contribution to the religious leadership of the Church are especially commended to the favorable consideration of the Board."[87]

As the amount of money given to institutions has increased, the financial supervision of the Board over colleges has become more strict. The secretary of the Department of Institutional Financing has given counsel to colleges and has promoted modern methods of bookkeeping, accounting, investment, and budget making.[88] Since 1920 the Board has ordered a uniform budget system applied to all its schools. Biennial statistical reports and annual budget reports are required on extensive forms provided by the Board.[89]

In spite of the great increase in educational funds during the last decade, the Committee on Education in 1924 represented the situation of the colleges as far from satisfactory:

> Our educational agencies and forces are seriously embarrassed. . . . Although every school has practiced severe retrenchment at the cost of essential facilities for training, necessary expenses have exceeded dependable income by more than $2,500,000 (in 1923–1924). . . . It should be noted that many of our schools are operating so close to the danger line that unless relief is soon obtained they will inevitably be discredited, and our whole educational situation suffer serious loss of prestige. The situation is serious and threatening. . . . Our immediate problem is vastly too complicated and

[85] *Annual Report, Board of Education of the Methodist Episcopal Church,* 1926, p. 24.

[86] *Report of Board of Education of the Methodist Episcopal Church to General Conference,* 1920, p. 182.

[87] *Doctrines and Discipline of the Methodist Episcopal Church,* 1924, p. 335.

[88] *Report of Board of Education of the Methodist Episcopal Church to General Conference,* 1916, p. 22.

[89] *Op. cit.,* 1924, p. 37.

fundamental to be solved by the annual public educational collection, or by emergency campaigns for relief of distressed schools or colleges.[90]

The Committee urged that education be recognized as one of the major activities of the Church, underlying all other activities, and that this principle be applied by the World Service Commission. It suggested that the apportionment for educational tasks should be greatly increased, if possible to the point of $2,500,000 annually.[90]

Congregational Churches

There are three main periods in the history of Congregational agencies for higher education which must be considered.

Society for the Promotion of Collegiate and Theological Education at the West.—The policy of the Western Collegiate Society was to secure money for institutions from the East only until these colleges could become self-supporting:

> The design of the Board, from the first, has been to grant aid in such amounts, and on such conditions, as should effectually prevent any undue reliance on the East, and to the utmost extent practicable secure the development of Western resources.[91]

> The first and special work of the Society has ever been to aid in placing Institutions upon a *permanent basis*.[92]

The funds given through the Society were to be used only to meet deficiencies in current expenses. At an early meeting the directors voted appropriations for three specific purposes only: support of instructors, purchase of books, and purchase of apparatus.[93] Institutions themselves were allowed to raise sums for endowment, however, under the general direction of the Society.[94] The influence of the Society was exerted toward securing economy in the use of funds and caution in the incurring of debts.[95] From almost the beginning each institution receiving aid was required to give a detailed statement of its condition, its means and its progress:

> that the Directors might be enabled to see what efforts its friends were making—with what degree of wisdom its affairs were conducted—what hold

[90] *Journal, General Conference of the Methodist Episcopal Church,* 1924, pp. 666–68.
[91] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West,* 1847, p. 10.
[92] *Op. cit.,* 1854, p. 44.
[93] *Op. cit.,* 1850, p. 10.
[94] *Op. cit.,* 1853, p. 14.
[95] *Op. cit.,* 1848, p. 11.

it had upon the confidence and affection of the community, and what prospect there was of its becoming a strong, well endowed, effective establishment.[96]

The financial results of the work of this Society were of no small significance. The directors asserted in 1857 that a total of $350,000 had been called out of New England, New York, New Jersey, and Pennsylvania, although not all of this amount had passed directly through the treasury of the Society.[97] A tabulation of the work of this Society until its discontinuance in 1874 shows that as much as $73,881 was distributed to colleges in a single year (1873), while during the last five years of its existence the smallest annual contribution was $51,022.[98] In the early years the work of the Society included only four states, Ohio, Indiana, Illinois, and Wisconsin;[99] but later efforts were made to put all institutions east of the Mississippi River on an independent basis, and to give undivided attention to those farther west.[100] The reports of the colleges indicate the importance of the aid:

The limited, but timely aid received from this Society has been the salvation of the College.—Wabash College.

The Collegiate Education Society has saved this College from extinction, and placed it in a position of great promise of lasting usefulness.—Illinois College.

We could not have established the College without such aid.—Wittenberg College.[101]

Congregational Education Society (and antecedents).—During the first fifteen years of the American College and Education Society the collection of funds was left chiefly to the presidents and other agents of the colleges. This plan was so unsatisfactory that it led in 1891 to the appointment of a secretary who was to give most of his time to soliciting funds:

This has not infrequently resulted in the occupancy of the same field by different agents at the same time, and in an undesirable multiplying of appeals addressed to the same persons.[102]

[96] *Op. cit.*, 1850, p. 10.
[97] *Op. cit.*, 1857, pp. 17, 18.
[98] Sears, Jesse B., *Philanthropy in the History of Higher Education*, U. S. Bureau of Education, Bulletin, 1922, No. 26, p. 50.
[99] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West*, 1850, p. 29.
[100] *Op. cit.*, 1858, pp. 43, 44.
[101] *Op. cit.*, 1857, pp. 17, 18.
[102] *Annual Report, Directors of American College and Education Society*, 1891, pp. 27–29.

The following colleges are listed as having been aided by the Society in 1892: Pacific University, Doane, Yankton, Rollins, Pomona, Fargo, Lake Charles.[103] Most of these, it will be noted, were in the Far West. The conditions under which money was given by the Congregational Education Society and its predecessors were practically the same as those laid down by the Western Collegiate Society.[104]

Foundation for Education.—A new interest in the aid of colleges came with the Congregational World Movement after the World War. The general Congregational policy toward institutions was considered by many inadequate:

> The only policy we have followed as a denomination with reference to institutions of higher learning has been to establish them widely, to share with them in the struggle for support during the early days of small beginnings, and then to bid them Godspeed.[105]

Forty-eight institutions were included in the World Movement apportionment. They were allotted twenty per cent of the Emergency Fund and eleven and one-half per cent of the budget for 1921. This apportionment was accepted by many churches and up to June 1, 1921, $202,159.14 had been paid over to educational institutions. In addition, joint campaigns were to be carried on in several states.[106]

In the wake of this enthusiasm for higher education, the Congregational Foundation for Education was born. Extensive plans were laid by the officials of the Foundation. In 1922 they declared that an annual income for the Foundation of at least $500,000 was essential, and that a permanent fund should be gradually accumulated to an amount of not less than ten million dollars.[107] The National Council included the Foundation in the 1922 apportionment for seven per cent of the total receipts, and recommended that the president and trustees be authorized to raise a sum necessary to make the total current income for the year $500,000. It also authorized the Foundation to secure an adequate endowment fund, which should be held in trust by the National Council corporation and the net income turned over annually to the trustees

[103] *Op. cit.*, 1892, p. 44.
[104] *Op. cit.*, 1894, pp. 73, 74.
[105] *Minutes, National Council of Congregational Churches*, 1921, p. 125.
[106] *Op. cit.*, 1921, pp. 125, 126.
[107] *Report of Activities of Congregational Foundation for Education*, 1921–24, p. 24.

of the Foundation.[108] When the Foundation sought to carry forward its plans, however, one difficulty after another arose. When it asked for definite authority in 1923 to begin the campaign for endowment funds, the National Council deemed the move inadvisable and asked that the campaign be postponed.[109] In the same year the Survey Committee of the Commission on Missions, against the strenuous objection of the trustees, ruled that the Foundation was not to be continued on the apportionment for 1923.[110] After a special appeal it was again included for five per cent of the apportionment in 1924, but with a provision that the amount should not exceed $100,000.[111] The receipts from the apportionment and other sources in 1922–1923 were only $76,951.81, and less than half that amount the next year.[112] Solicitors were employed to make appeals to churches and individuals in Boston and in the metropolitan area of New York in 1923 and 1924, but the returns were meager.[113] During the life of the Foundation, from 1921 to 1926, the total amount distributed was $218,108.13.[114]

Various reasons were advanced for the comparative failure of the movement:

> The Foundation has been slow to "take" with Congregationalists. It was complained that a new society had "edged in" on apportionment receipts at a time when efforts were being made to reduce the number of our missionary agencies. Some churches and church members exercised their Congregational right to revolt and withhold support. In most instances there was no quarrel with the institutions, but there was vigorous protest against added machinery with which to do the work of the denomination.[115]

A number of colleges had built up for themselves a following among Eastern churches and the Foundation was looked upon as another appeal for the same institutions they were already supporting. The worthiness of some of the colleges was doubted by other Congregationalists:

> Questions have arisen regarding the worthiness or the value of continuing some of the struggling institutions and their value to the denomination.[116]

[108] *Minutes, National Council of Congregational Churches,* 1921, pp. 383, 384.
[109] *Report of Activities of Congregational Foundation for Education,* 1921-24, p. 10.
[110] *Op. cit.,* p. 58.
[111] *Op. cit.,* p. 14.
[112] *Op. cit.,* pp. 73, 74.
[113] *Op. cit.,* pp. 65, 66.
[114] *Minutes, National Council of Congregational Churches,* 1927, p. 155.
[115] *Op. cit.,* p. 5.
[116] *Op. cit.,* p. 66.

There had been rumors that the Foundation was intending to kill off struggling missionary colleges, but in fact practically all the money which was distributed was given to the younger and weaker schools:[117]

> The purpose of the Foundation is to help all of the institutions of the Denomination of all types and in all parts of the country.[118]

The Foundation sought to assure efficiency in the financial administration of the colleges which were aided. A statement was required at the end of each fiscal year, certifying that not a dollar of permanent funds had been dissipated and that current bills for the year had been fully met.[119]

> It was voted that each institution aided be required to furnish a complete financial statement prepared by a certified public accountant, maintain a high standard of work, and completely balance the budget of the year.[120]

A searching inquiry into the financial affairs of Piedmont College was made in 1924, with the full approval of the school, including business methods employed, sources of income, college budget, and the installing of a system of business administration and accounting that called for monthly reports.[121]

Certain leaders within the Foundation have felt that the Congregational Church has failed in recent years to fulfill its responsibilities in higher education:

> While other denominations are contributing largely to their programs of education, there has been a tendency on the part of Congregationalists to move in the opposite direction and to abandon their educational responsibility.[122]

> During the past twenty years our denomination has practically abandoned its interest in colleges. Prior to that time we had the place of undisputed leadership. . . . As a denomination we have no national program for education.[123]

At a meeting of college presidents and representatives held under the auspices of the Foundation for Education at Omaha, Nebraska, in 1927 it was declared that there was danger of losing entirely the

[117] *Op. cit.*, p. 63.
[118] *Op. cit.*, p. 64.
[119] *Op. cit.*, p. 14.
[120] *Op. cit.*, p. 27.
[121] *Op. cit.*, pp. 45, 46.
[122] *Op. cit.*, p. 18.
[123] Cowling, D. J., "The College and the Church," *The Congregationalist*, CXII:26, June 30, 1927, p. 850.

impetus which came from the Los Angeles meeting of the National Council in 1921, and there was fear that under the proposed reorganization of the boards the cause of higher education would not be adequately promoted:

> No adequate provision has yet been made for the recognition, or the aid and encouragement of the educational institutions affiliated with the denomination; with the best of intentions on the part of all concerned other tasks have submerged our educational ideals and needs.[124]

Northern Baptist Convention

The financial policies of the American Baptist Education Society are an interesting object of study. In outlining the terms for the establishment of the University of Chicago, the secretary of the Society proposed that $1,000,000 should be raised as a financial foundation before June 1, 1890, and that at least $600,000 of this sum should be used as an endowment fund. He suggested further that the Society should exercise control over the financial affairs of the institution only until it was firmly founded. After the Society had taken action to this effect, Secretary Gates announced a letter from Mr. John D. Rockefeller, promising to give $600,000 toward the enterprise. Mr. Rockefeller also gave $100,000 for the general work of the Society.[125] In its first annual report the Society outlined the conditions under which funds were to be given:

> That the Society should aim to arouse the largest possible local interest in worthy institutions and make appropriations under such conditions as should develop the largest local support;
>
> That in general gifts from the funds of the Society should be conditioned upon the payment of existing liabilities by the institutions;
>
> That funds of the Society should be devoted either to permanent endowments or to current expenses of struggling institutions, unless otherwise designated by the donors;
>
> That in case of the newer and less stable institutions, and in other cases where deemed advisable, it should be the policy of the Society to take a conditional mortgage without interest on the property of the institutions aided.[126]

The American Baptist Education Society sprang into existence full grown, Minerva-like, and had large sums at its disposal from

[124] Report of Sectional Meeting of Foundation for Education at the National Council, *The Congregationalist*, CXII:24, June 16, 1927, p. 787.

[125] *Minutes, Annual Meeting of American Baptist Education Society*, 1889, pp. 16, 17, 32.

[126] *Op. cit.*, 1889, pp. 19, 20.

the beginning. After three years it was reported that the total appropriations of the Society amounted to $209,850. These disbursements had been conditioned on the raising of large sums locally within a specified time, usually within about one year from the date of appropriation. Consequently, the sums distributed by the Society during these three years would bring to the institutions an aggregate of $1,165,500. The total increase of educational property through the work of the Society during the previous two years was reported to be $3,415,000, of which Mr. Rockefeller had contributed $1,900,000. Aside from the appropriations for the University of Chicago, funds had been distributed to academies in the East and to colleges in the South and West, including Furman and Mercer Universities, Kalamazoo College, Franklin College, William Jewell College, Des Moines College, and others.[127] During the time of its active existence, 1889 to 1902, forty-eight institutions were aided by the Society. Some of these were later affiliated with the Southern Baptist Convention. The total sum distributed by the Society during these years was $1,354,002.53, in addition to which $3,106,484.17 was collected by the institutions themselves. Of the funds disbursed by the Society, $600,000 was given to the University of Chicago. The range of the other gifts was from $500 to $93,227.84 (to Denison University).[128]

Yet this Society never gained the support of Baptist churches, but became practically the benevolent agency of one man:

> The Society has not yet found a recognized place in the benevolent plan of our churches. . . . Rarely does a church contribute to the work of the American Baptist Education Society.[129]

Except for the first years when about $6,000 was contributed for the running expenses of the Society, it was impossible to secure gifts to finance its work. After five years of existence it was unable to employ a paid secretary.[130] The American Baptist Education Society ceased activity when Mr. John D. Rockefeller's action was explained as follows:

> Prior to 1902 Mr. Rockefeller had confined his educational benefactions mainly to such institutions as were conducted under the auspices of his own

[127] *Op. cit.*, 1891, p. 25.

[128] *Annual Report, Board of Education of Northern Baptist Convention*, 1914, Table, p. 17.

[129] *Minutes, Annual Meeting of American Baptist Educational Society*, 1894, p. 19.

[130] *Annual Report, Board of Education of Northern Baptist Convention*, 1914, pp. 5, 6.

religious denomination. But as Mr. Rockefeller's fortune increased, his interest in education broadened, and with it a sense of public duty and responsibility which transcended alike denominational, sectional and racial lines.[131]

There is a clear historical relationship between these two philanthropic organizations in respect to financial policy:

The General Education Board is, on this side, an outgrowth of the Baptist Education Society. The Board adopted the main principles and practices of the Baptist Society and extended them, dropping the denominational and other limitations. It took over the conception of a system of higher education, comprehensive, mutually related and supplemental in its parts, so expanded, however, as to cover institutions with and without denominational connections. The Board adopted, too, the manner in which the Baptist Society had made its contributions, and even the precise form of pledge that had been employed.[131]

When the Northern Baptist Convention was formed, the need of a strong educational policy was soon recognized. The Committee on Denominational Relations to Educational Institutions declared in its report in 1910:

It may be true that some denominational colleges now in existence ought to die, but we are persuaded that we have been culpably negligent in our indifference toward other denominational colleges which ought to live, and which cannot live except they have the expressed approval and the active coöperative aid of the denomination.[132]

In its first annual report, the Board of Education pointed out that, if the Church wanted to maintain denominational schools, it was in honor bound to give them adequate endowment and proper facilities. The secretary showed that the educational problem was largely west of the Mississippi River:

Our institutions there are still fighting for existence. There is not one of them that is adequately equipped or sufficiently endowed. Some of them are practically bankrupt. They cannot pay adequate salaries, and in some cases the salaries are nearly a year in arrears.[133]

It was stated that the Board would coöperate with deserving institutions in increasing their endowment or permanent equipment, or would raise a definite sum for these purposes on condition that they secured an additional sum to be fixed by the Board. Aid

[131] *The General Education Board: An Account of Its Activities,* 1902–14. General Education Board, New York, 1915, pp. 6–8.

[132] *Annual of Northern Baptist Convention,* 1910, pp. 158–71.

[133] *Annual Report, Board of Education of Northern Baptist Convention,* 1913.

would be extended only when after investigation the Board was convinced that the institution was meeting a real need and was being conducted in accordance with sound business methods.[133]

Soon after its establishment the Board of Education laid plans for a campaign to raise several millions for Baptist institutions.[134] When the work was about to begin, the World War broke out and the campaign was postponed.[135] In 1916 the Five-Year Program was reported to be under way. The educational goal included $6,000,000 for endowment and equipment at home and abroad, although the actual needs were estimated at more than fourteen millions. An associate secretary was employed to carry on the work in the field.[136] The next year campaigns totaling $22,500,000 were reported to be under way, and it was said that the Board of Education was responsible for much of this forward movement.[137] Further extension of work was made possible when the Board of Education was permitted to submit a separate budget to the Convention, which was set at $100,000 for 1917–18.[138] This inclusion in the regular apportionment was considered significant, as indicating recognition by the denomination of its obligation for education.[139] Between 1918 and 1920 the treasury of the Board was greatly augmented by contributions of $300,000 from the Northern Baptist Laymen's Movement.[140]

The New World Movement brought a still more notable advance in contributions from Baptists to educational institutions. In four years, 1920–24, this Movement paid over to the Board of Education more than five million dollars ($5,266,902.73). This sum was for the institutions alone; about $100,000 a year was used by the Board for administration, work at state universities, and other purposes.[141] Several notable results of this New World Movement were pointed out by the secretary of the Board:

(1) A new relation between the schools and the denomination was brought about, in that there was for the first time a comprehensive program for all the institutions, through which a community of interest was developed.

(2) This system of schools for the first time received recognition by the denomination as a part of its responsibility.

[134] *Op. cit.*, 1914, p. 10.
[135] *Op. cit.*, 1915.
[136] *Op. cit.*, 1916, p. 2.
[137] *Op. cit.*, 1917, p. 5.
[138] *Annual, Northern Baptist Convention*, 1917, p. 70.
[139] *Annual Report, Board of Education of Northern Baptist Convention*, 1918.
[140] Financial reports of Board of Education, *Op. cit.*, 1918, 1920.
[141] *Op. cit.*, 1921, 1923, 1924.

(3) Schools had to face the question whether they were giving a distinctly Christian education.

(4) Closer relations were established with the denomination, which should avoid the tendency for schools to detach themselves when they become strong.

(5) The financial aid had been of great benefit, especially to the weaker schools, several of which were actually saved from death.[142]

Because a need was felt for continued coöperation in the raising of funds after the close of the New World Movement, the Board of Missionary Coöperation was established to coördinate the activities of the various Baptist organizations in stimulating interest and raising funds. The colleges were given a part in the unified program of the denomination in two ways: (1) necessary funds for the current expenses of such schools as are dependent upon the denomination for support and are accredited by the Board of Education, to be included in the budget of the Board of Education; (2) askings of colleges which desire denominational support for endowment and equipment, to be treated as specifics to be raised by the schools themselves as designated gifts. In both cases the approval of the State Conventions in which the institutions are located has been required. The budgets of the boards are reviewed by the Finance Committee of the Northern Baptist Convention and then submitted to the Convention for approval or modification.[143]

Several items in the financial policy of the Board in recent years are of special interest. In general, appropriations are limited to schools whose status and management give promise of reasonably rapid progress toward stability and efficiency and a return commensurate with the investment required.[144] It was the intention of the Board to give appropriations only to schools whose endowment is less than $500,000, but it has found a strict application of this rule impossible.[144] For several years the Board was restricted to making grants to institutions for current expenses, but the Secretary of the Board disagreed with this policy and in 1926 the Convention authorized the Board to distribute its receipts in accordance with its judgment, for endowment, equipment, or current expenses.[145] Contributions to current expenses, in the judgment of the Board, tend to perpetuate a poor financial policy in schools which ought to live within their income:[146]

[142] *Annual Report, Board of Education of Northern Baptist Convention,* 1924, pp. 4–6.
[143] *Annual of Northern Baptist Convention,* 1923, pp. 164–70.
[144] *Annual Report of Board of Education of Northern Baptist Convention,* 1924, p. 7.
[145] *Annual of Northern Baptist Convention,* 1926, p. 70.
[146] *Annual Report, Board of Education of Northern Baptist Convention,* 1926, pp. 8, 9.

So far as possible our grants will be made for the permanent development of our schools, but it is quite apparent that for the present we must continue to aid some schools on their current expenses, or they will not be able to go on.[147]

It has been difficult to confine appropriations to schools with small income, because colleges with a fair endowment are often hard pressed and State Conventions insist that their schools shall participate in the funds raised therein. Besides, the Board desires the stronger schools to keep in close touch with the denomination and favors grants toward them as a demonstration of the Church's continued interest.[148] The annual income of the Board is considered quite inadequate to meet the needs of the institutions. Requests from the schools for 1927–28 were more than $575,000, but only $400,000 will be available even if the full budget were raised. No phase of the Board's work requires more consideration than the distribution of the funds of the Church. "It requires the greatest wisdom to know how to distribute these funds most wisely in order to meet the most pressing needs." [149]

[147] *Op. cit.*, 1927, pp. 5, 6.
[148] *Op. cit.*, 1926, pp. 8, 9.
[149] *Op. cit.*, 1927, pp. 5, 6.

CHAPTER VII

FINANCIAL POLICIES (*Continued*)

Disciples of Christ

The development of financial support of higher education among the Disciples of Christ is chiefly a matter of current history, for before 1919 little had been accomplished in calling forth contributions for this purpose. The president of the American Christian Education Society declared in 1903 that the vast majority of Disciples churches were indifferent to the whole question of Christian education:

> As for giving money for education, nothing is farther from the thought of most of even our liberal missionary churches. They believe in education, but they have not been taught that they are as responsible for the support of our colleges as they are for the maintenance of our missionary work and that a starving college professor in one of our schools is not less a disgrace to the brotherhood than a starving missionary in the foreign field. Generous wealthy brethren have given occasional large sums, but the church as a whole has never backed the colleges with money.[150]

The same official stated that it was not the purpose of the Society to build up a strong central organization and that contributors were invited to give their money directly to the colleges of their choice if they had a distinct preference.[150] As previously noted, the Board of Education had its origin in a movement among the laymen of the denomination to raise a large sum, $3,500,000 of which was to go to the colleges.[151] From 1914 onward the receipts of the Board and the colleges for current funds increased steadily, although they were still comparatively small. In 1919, $8,799.54 was sent to the office of the Board and $83,465.94 directly to the colleges.[152]

A more definite financial policy was adopted by the International Convention in 1919, including the following items:

[150] Garrison, W. E., *The Christian Evangelist*, June 18, 1903.
[151] See page 184.
[152] *Annual Report, Board of Education of Disciples of Christ*, 1922, p. 46.

That the Board of Education be made the clearing house for all gifts to current expenses, for the colleges and institutions belonging to the Board. That the territory allotted to the respective colleges and institutions for cultivation be observed, and that it be taken for granted that the gifts from a given territory are to go to the institution or institutions of said territory unless otherwise specified. . . . That the right of solicitation of gifts for current expenses by the colleges, from churches and individuals, be recognized and encouraged; but that institutions shall urge the churches in their territories to remit all monies to the Treasurer of the Board of Education.[153]

Beginning in 1919 there was a remarkable advance in contributions to Disciples colleges. The secretary of the Board reported in 1920 that during the year a number of campaigns for endowment had been launched by the colleges in conjunction with the Board. Some of them were independent; others were combined with other causes in the Disciples World Movement. More than $6,000,000 was subscribed during the year in these special undertakings, which was said to represent more money than was given for endowment in one hundred years of history prior to the organization of the Board of Education. In addition there was a marked increase in contributions for current expenses, amounting to $255,971.44 from churches and individuals. The request for the coming year was still greater:

Six years ago education had no place in the budget of the churches, except in rare instances; while for the coming missionary year the Board and its constituent members are asking the churches to contribute a total of approximately a half-million dollars for current support through the regular budget with a very fair prospect of realizing that aim.

The secretary was convinced that no such victories would have been won without the Board of Education as a central agency of promotion and administration. Yet the survey made during the year by the Interchurch World Movement showed that the total needs of Disciples institutions for one year were $9,307,751.[154] A year later it was asserted that Disciples had secured more money for education in the past decade than was gathered in all their previous history.[155]

Annual Offerings.—The Board of Education has laid great emphasis upon the annual offerings in the churches for education:

[153] *Op. cit.*, 1922, p. 43.
[154] *Op. cit.*, 1920, pp. 8–18.
[155] *Op. cit.*, 1921, p. 14.

The fundamental purpose of the Board of Education in its financial mission in behalf of our colleges is to promote an annual offering in every local church for Christian Education.[156]

It seeks to coördinate the contributions for higher education throughout the whole Disciples brotherhood. One of its objectives is stated thus:

To promote a national budget for Christian education and to secure regular systematic offerings from every church and its auxiliaries for this holy cause. . . . Instead of framing thirty separate and distinct programs for advancement, through the Board of Education we are forming a united plan and are asking the churches to support education as education.[157]

The Board of Education of the Disciples of Christ is that national agency of the churches of Christ through which the work of our colleges and their budgets of askings from the churches is related to the International Convention of Disciples of Christ and the budgets of other agencies reporting to it.[158]

The principle adhered to from the beginning of the Board's history has been that a definite area should be allotted to each institution and that all gifts from that area should go to the college or colleges therein located. When there is more than one Disciples college in a territory, a basis for the distribution of gifts from that area shall be mutually agreed upon; and in case of failure of such colleges to reach an agreement, the Board of Education shall determine the ratio.[159] The territorial allotments of each institution are printed in the annual reports of the Board.[160] Each college is free to solicit funds from alumni and special friends wherever they may be, but in appeals to churches for gifts and students, territorial alignments are to be strictly respected.[161]

The procedure for determining the annual budget of institutions is carefully outlined. In March each coöperating college is expected to submit an estimated budget of income and expense together with its proposed askings from the churches in its territory. After being approved by the Board of Education this statement is presented to the committee of the International Convention dealing with budgets, where it is reviewed with the purpose of eliminating competition.[162] The churches have repeatedly been

[156] *Op. cit.*, 1923, p. 36.
[157] *Op. cit.*, 1923, pp. 8, 9.
[158] *Op. cit.*, 1924, p. 67.
[159] *Op. cit.*, 1922, p. 43.
[160] *Op. cit.*, p. 54; 1926, p. 65.
[161] *Op. cit.*, 1925, p. 47.
[162] *Op. cit.*, 1924, p. 67.

urged to send all money intended for the national education budget to the office of the Board of Education for distribution, but many do not follow this direction.[163]

The Board considers the results of its promotion of the annual offerings highly valuable, for a number of reasons: it makes the churches intelligent with reference to the colleges; it awakens the colleges to a fuller consciousness of the importance of the local church; it counts toward the total income required by standardizing agencies. In 1925 it was stated that the annual offerings from the churches provide about one-sixth of the operating budget of the colleges which coöperate with the Board.[164] These annual contributions may be considered as a perpetual endowment.

> Until such time as these colleges have adequate endowments the most practicable way of securing the funds to pay current expenses is through the offerings from the churches. This is highly desirable, also, both from the standpoint of the college and the church. These regular, systematic gifts to education constitute a "living endowment" which is vital and statesmanly. It is one of the very best ways of keeping a church vitally interested in its educational institutions and likewise those institutions in touch with and interested in the church.[165]

Endowment Campaigns.—In addition to the promotion of the annual offering from the churches, the Board of Education has been responsible for aiding in the raising of permanent funds. From 1915 to 1923 the total endowment of the coöperating Disciples colleges increased from four to eight millions.[166] But even a greater impetus was given to this work when the Board established a separate Department of Endowments in 1923, adding a full-time secretary for this purpose:

> We conceive our special burden to be that of supplementing the efforts of our colleges in securing larger funds to be invested and held inviolate for their permanent endowment.

This department was charged also with assisting to wipe out debts, securing funds for buildings, and maintaining efficient financial policies in the colleges.[167]

In addition to the educational surveys under direction of Professor Reeves, the Department of Endowments has carried on

[163] *Op. cit.*, 1926, p. 15.
[164] *Op. cit.*, 1925, p. 47.
[165] *Op. cit.*, 1922, p. 32.
[166] *Op. cit.*, 1923, p. 24.
[167] *Op. cit.*, 1924, p. 57.

constituency surveys in the territories of the various colleges, through which a list of names has been built up for each area with valuable information concerning the church constituency. These surveys provide a basis for special campaigns.[168] In 1925 there were seven members on the staff of the department and seventy-five other workers employed in the field and office, known as "The Crusaders." [169] The expenses of the "crusades" are borne directly by the colleges.[170] The results of this endowment promotion have been remarkable. During a single year, 1924–25, more than $2,000,000 was received in cash and pledges.[171] In 1926 it was reported that more than $4,000,000 had been gathered in cash and pledges during the two and one-half years of the Department's existence, that six crusades were under way at the time, that twenty educational surveys were completed or in process, and that seven areas were covered by constituency surveys.[172]

Regional Offices.—Although the principle was established by the International Convention in 1919 that there should be a central treasury for funds for current support of the colleges and that the Board of Education should be the promotional agency for the colleges in their respective areas, little was done before 1926 in actually carrying out this idea. As a device for making the central board the promotional agency while preserving a large degree of local autonomy, a plan of establishing regional offices was worked out in coöperation with the colleges.[173] The first agreements were made in 1926 with Cotner College and Phillips University. According to the agreement with Cotner College, a regional office of the Board was to be established at Lincoln, Nebraska, for an area including Nebraska, Colorado, Wyoming, South Dakota, and northern Kansas. The functions of this regional office include publicity, promoting the annual offering for education in the churches, securing special gifts and annuities, making collections, and submitting monthly reports to the central office. The Secretary of the Department of Endowments is the Regional Director and has general supervision of promotional activities agreed upon by the college and the Board of Education. The expenses of pro-

[168] *Op. cit.*, 1925, p. 33.
[169] *Op. cit.*, 1925, p. 31.
[170] *Op. cit.*, 1925, p. 39.
[171] *Op. cit.*, 1925, p. 37.
[172] *Op. cit.*, 1926, pp. 37, 38.
[173] *Op. cit.*, 1926, p. 10.

motion are borne from the receipts; a charge of one per cent is to be paid the Department of Endowments from all individual gifts, pledges, and offerings from churches.[174]

Support of Board.—In the early years of its existence the Board of Education received an income for its own expenses from yearly contributions by the coöperating colleges. At first each college paid $25 annually; later strong institutions were asked to contribute $50 annually.[175] In 1919 the Board was given a firmer basis of support when the International Convention ruled that, as offerings for higher education were sent in, the Board should deduct such a proportionate amount per month as was apportioned to meet its budget.[176] Since 1922 the principle has been established that each educational area shall bear its share of two cents per member for all church members in the area for the work of the Board of Education, whether the offerings are sent to the office of the Board or to the colleges directly.[177] One of the committees of the Board made a recommendation in 1924 that an effort should be made to raise at least $5,000,000 for a permanent endowment of the Board, and that the Department of Endowments be authorized to plan for such an enterprise.[178] Two years later no progress had been made toward the establishment of such a fund, but the plan was still under consideration:

> We recommend that the Board mature plans for a nation-wide effort for the endowment of the Board of Education itself as soon as the surveys herein recommended have been completed and the policies of the Board can be wrought out upon the basis of these surveys.[179]

College Financial Accounting.—In the by-laws of the Disciples Board of Education, as revised in 1922, the following requirement is made of each operating institution:

> It shall annually submit a complete report of its receipts and expenditures from all sources, together with a definite and complete statement of its assets and liabilities, the form of its investments, and the income therefrom, all properly certified by an expert accountant recognized in the business world as competent to issue such certificates.[180]

[174] *Memorandum of Agreement on Plan of Permanent Promotion between the Board of Education of the Disciples of Christ and Cotner College.* Files of Secretary of Board of Education.

[175] *Minutes, Board of Education of Disciples of Christ,* November 1915.

[176] *Annual Report, Board of Education of Disciples of Christ,* 1922, p. 43.

[177] *Op. cit.,* 1923, p. 78.

[178] *Op. cit.,* 1924, p. 24.

[179] *Op. cit.,* 1926, p. 15.

[180] *Op. cit.,* 1923, p. 79.

The actual practice of the Board in supervising the financial administration of its colleges is indicated by this statement of the secretary in one of his reports:

> Good religion and good business are not inconsistent. Some colleges have been lost to us by poor business methods. . . . Any institution or organization which appeals to the churches for support ought to be willing to follow the strictest and most careful business methods. . . . It [the Board] has frequently advised with colleges as to budget-making, economy of management, means of increasing income, courses of study and kindred matters; all of which are intimately related to the business side of college administration.[181]

In the portions of the college surveys dealing with financial matters the system of college finance recommended by the General Education Board was adopted as the basis, with such modifications as were necessary. The system of accounting outlined by the General Board was recommended to be adopted by all the colleges.[182]

Financial Results.—A few figures will summarize the results which have been achieved in recent years by the various promotional enterprises of the Board of Education. It was reported in 1924 that the gifts toward Disciples colleges during the past fiscal year for which credit was asked in the Yearbook by the churches, either as regular or as special offerings, totaled almost $1,000,000. This sum did not include unpaid pledges in endowment campaigns or money from outside sources such as the General Education Board.[183] Two years later the following statement was made:

> The total assets of the institutions coöperating with this Board now amount to $30,932,343.82. When this Board was organized in 1914 the total assets of all our institutions amounted to less than eight million dollars.[184]

These figures represent twenty-seven institutions, of which six are religious foundations at state universities. It must be remembered, of course, that the time was ripe for the raising of large sums of money, because the resources of the Disciples had not been cultivated to any extent previous to 1914 and because there was a general increase in contributions to higher education after the

[181] *Op. cit.*, 1923, p. 13.
[182] *Op. cit.*, 1924, p. 23.
[183] *Op. cit.*, 1924, p. 15.
[184] *Op. cit.*, 1926, p. 5.

World War. Nevertheless, the financial progress achieved since the establishment of the Disciples Board of Education is remarkable.

United Lutheran Church

Before outlining the financial policies of the United Lutheran Church, one may study with profit the corresponding policies of the three groups before the merger.

General Synod.—The original constitution of the Board of Education of the General Synod laid emphasis on the aiding of institutions, including power to assign special fields to institutions seeking endowment.[185] At the time of its establishment the Board was authorized by the General Synod to secure from the Church $5,000 annually for the next two years. But the amount of money received during the biennium was small and grants could not be made.[186] During the next two years, however, more than $8,000 was secured and appropriated to two institutions, Carthage and Midland Colleges.[187] Beginning in 1895, the work of higher education was placed in the apportionment, ten cents per member being the appropriation.[188] A few years later this was increased to fifteen cents per member.[189] All of this money was not raised, however; in 1901–3, fifty per cent of the apportionment was paid and in the following biennium sixty-three per cent.[190] All the funds secured from the apportionment to the churches were used to supplement current expenses, none for endowment.[191]

The only colleges receiving appropriations from the Board of Education during most of its history were Midland and Carthage. As previously noted, the Board was the direct agency of the General Synod in establishing Midland College.[192] Five-sixths of the first sums distributed by the Board were given to this institution,[193] and the largest appropriation has always been made to Midland. In 1903 an order of $6,500 was drawn from the treas-

[185] *Proceedings, Convention of General Synod of Evangelical Lutheran Church in the U.S.A.*, 1887, p. 143.
[186] *Op. cit.*, 1889, p. 148.
[187] *Op. cit.*, 1891.
[188] *Op. cit.*, 1895, p. 161.
[189] *Op. cit.*, 1899, p. 165.
[190] *Op. cit.*, 1905, p. 202.
[191] *Op. cit.*, 1903. p. 189.
[192] See page 244.
[193] *Proceedings, Convention of General Synod of Evangelical Lutheran Church in the U. S. A.*, 1891.

ury of the General Synod to meet a deficit, although it was stated that this was not to be considered a precedent.[194] Carthage College also received a liberal share of the funds distributed by the Board of Education. In 1899 an appropriation of $2,000 for current expenses was authorized and $15,000 was assumed by General Synod through the Board, on which there was to be paid annually interest at six per cent and as much of the capital as possible.[195] Two years later the Board was directed to pay Carthage College one-third of the receipts of the apportionment.[196] Occasionally exceptions were made and appropriations were given to this institution for endowment. The most extensive contribution of this kind was made in 1907, when in a critical endowment campaign the General Synod authorized the Board of Education to give a subscription note toward the endowment fund, not to exceed $25,000. This note carried five per cent interest and was gradually reduced out of the proceeds of the General Synod treasury until it was paid in full in 1918.[197] The bulk of the support for Carthage College, however, came from the synods. In 1918 it was reported that since 1885 out of $794,638.98 gross receipts the synods through apportionment had given $603,095.40.[198]

In 1907 the scope of activity of the Board of Education was broadened to include other colleges. The secretary of the Board reported that official requests had come from the trustees of Pennsylvania and Wittenberg Colleges and from Susquehanna University for annual appropriations from the church. These officials promised that special apportionments and appeals in their respective territories would be withdrawn, and "a united support be given to the single appeal of the common cause of our Board on its special day." These requests were approved and the apportionment for the colleges was increased to twenty cents.[199] The receipts of the Board increased rapidly, for it was reported in 1909 that more had been given for higher education during the past six years than during the preceding eighteen years.[200]

No endowment campaigns for the colleges were undertaken by the Board of Education, although several enterprises were carried

[194] *Op. cit.*, 1903, p. 191.
[195] *Op. cit.*, 1899, p. 73.
[196] *Op. cit.*, 1901, p. 199.
[197] *Op. cit.*, 1907, p. 73; 1918, pp. 101, 102.
[198] *Op. cit.*, 1918, p. 102.
[199] *Op. cit.*, 1907, pp. 252, 254.
[200] *Op. cit.*, 1909, p. 287.

out by the institutions.[201] Later, in connection with the 400th Anniversary of the Reformation, the General Synod undertook the raising of one million dollars as a Luther Memorial Fund, to be used for educational work. In so far as this campaign was carried through, the work was done by individual synods and institutions.[202] The resources of the colleges were very limited, for in 1905 it was reported that the total endowment of all the institutions for higher education related to the General Synod did not reach one million dollars.[203]

General Council.—The contribution of the Board of Education of the General Council to the aid of institutions was negligible. In 1911 the Board suggested that synods which had no apportionment for education should lay a per capita apportionment of at least ten cents for educational purposes, the funds to be administered by the respective bodies. At the same time the General Council was requested to appropriate $1,000 for the work of the Board for the biennium.[204] Funds were not provided, however, and the request was repeated at the next Biennial Convention,[205] indicating that the Board had difficulty in securing money even for its own limited expenses.

United Synod of South.—The situation of the Board of Education of the United Synod of the South was similar to that of the General Council Board. In 1916 the secretary reported: "The income of the Board has been extremely meager, preventing the Board from doing a larger work." [206] At the Convention in that year an apportionment of one per cent per member was laid upon the synods for the work of the Board.[207]

United Lutheran Church.—Several principles to guide the distribution of educational funds were suggested at the first Biennial Convention of the United Lutheran Church. One related to the determination of the institutions which should be aided from the central treasury:

[201] *Op. cit.*, 1903, p. 82.
[202] *Op. cit.*, 1913, p. 124; 1915, pp. 17, 18.
[203] *Op. cit.*, 1905, p. 83.
[204] *Minutes, Convention of General Council of Evangelical Lutheran Church in North America*, 1911, p. 221.
[205] *Op. cit.*, 1913, p. 197.
[206] *Minutes, Convention of United Synod of Evangelical Lutheran Church in the South*, 1916, p. 60.
[207] *Op. cit.*, 1916, p. 107.

The Executive Board believes that institutions in large and prosperous Synods or Constituencies should derive their principal or total support from the Synods or Constituencies immediately concerned. And we respectfully recommend that the Board of Education observe this principle in determining which institutions shall be aided and to what extent, and apply this principle as rapidly as possible.[208]

In 1920 a budget of $150,000 per year was granted to the Board of Education by the Executive Board. The following general plan of appropriation was adopted:

Junior College or Academy—$1,000
Theological Seminary, not connected with a college—$2,500
College—$4,500

There was a provision, however, that on account of special necessities larger appropriations could be granted at times, as had been done in the previous biennium in the case of Roanoke, Muhlenberg, Carthage, and Midland Colleges.[209] The sum set by the Executive Board as a budget for the Board of Education was never fully realized. In 1920, $65,133.42 was distributed to seventeen colleges and junior colleges,[210] and the amounts available for distribution have been somewhat less in each succeeding year as shown in the table on page 309. In all cases this money is applied by the colleges to current expenses only. This aid, though comparatively small, is considered valuable by the institutions. "It is an aid that is greatly appreciated by every institution and considered indispensable." [211] Thus far no endowment campaigns have been promoted by the Board of Education since the merger, but, as previously noted,[212] the Board is fostering a general campaign throughout the United Lutheran Church in 1930.

Norwegian Lutheran Church

The amounts distributed to the institutions of the Norwegian Lutheran Church through its Board of Education are unusually large. In 1924 a total of $227,321 was appropriated to seven institutions, four colleges and three junior colleges. Of the four colleges, one received $81,500 during the year and the lowest sum distributed to any of the four was $30,000. In the case of institu-

[208] *Minutes, Biennial Convention of United Lutheran Church in America,* 1920, p. 74.
[209] *Op. cit.,* 1920, p. 252.
[210] Report of Treasurer of Board of Education of United Lutheran Church, *op. cit.,* 1920.
[211] *Op. cit.,* 1924, p. 291.
[212] See p. 248.

tions directly owned and controlled by the Church, all of this money is gathered from offerings from the churches and individuals and passes through the treasury of the Board of Education; in case of institutions controlled by districts, some of the money comes from the Church as a whole and some from the district in which each is located.[213] Since 1925 the appropriations have been somewhat curtailed and granted according to a definite enactment of the Convention:

> The increase in the cost of education during recent years has been great and rapid. . . . Our educational department as a consequence of this change has unwillingly imposed upon the church a load that gained in weight more rapidly than the financial strength of the church was able to gain.[214]

The following basis of appropriation to the several institutions was adopted:

Luther College—maximum appropriation of $35,000 annually.
St. Olaf College—maximum appropriation of $70,000 annually.[214]
Concordia College—$15,000 annually, plus fifty per cent of the money gathered for education within North Dakota District.
Augustana College and Canton Normal School—$15,000 annually, plus fifty per cent of the money gathered for education in South Dakota District.
Spokane College (junior)—$5,000, plus all the money gathered in its District.
Pacific Lutheran College (junior)—$5,000, plus seventy-five per cent of money gathered in its District.[215]

Appropriations to academies and junior colleges were to be made on the basis of $30 for each student, the number of students to be determined by dividing the total tuition income by 100, and the maximum appropriation to be $4,000.[216] One condition of the Board's appropriations, beginning 1925–28, is that an institution shall have no deficit in its current operating and maintenance expenses.[216] The annual budget is made by the Board of Education and submitted to the Convention. If there is a deficit because the receipts from the Church fall short, the Board borrows money to pay the sum promised the colleges. This has brought the Board into debt in recent years. In 1926 this debt amounted to $409,446.96. It is the plan of the Board to liquidate this indebtedness later by a special campaign.[217]

[213] *Reports, Office of Executive Secretary,* Minneapolis, Minn.
[214] *Report, General Convention of Norwegian Lutheran Church of America,* 1925, p. 245.
[215] *Op. cit.,* 1925, p. 264.
[216] *Op. cit.,* 1926, p. 262.
[217] Treasurer's Report, *op. cit.,* 1926, p. 353.

An endowment campaign for the four colleges of the Norwegian Lutheran Church was authorized in 1923, to extend over a period of three years. The totals for the various institutions carrying on campaigns were set at $2,550,000 to include funds for endowment, buildings, and the Augustana-Canton indebtedness. All other collections for education institutions were to cease July 1, 1923, except when granted special permission by the Board of Education.[218] In June, 1926, it was reported that the total had almost been reached and that success was assured. The increased endowments for St. Olaf College and Luther College were to preserve their accreditation in the North Central Association.[219]

United Presbyterian Church

Some of the early leaders in the United Presbyterian Church favored the direct aiding of educational institutions through the Board of Education. In the report of the Board in 1867 it was asserted that a college with less than $100,000 endowment was poor indeed. The judgment was also expressed that the United Presbyterian Church, with hardly sixty thousand communicants and a heavy missionary work, should not attempt to maintain many colleges. There were two synodical institutions at that time, Westminster and Monmouth Colleges. Their status was indicated by the following statement from the Board's report:

> These colleges for over ten years have been rendering the Church good service; already they are an honor to our name, yet they are shamefully poor, almost destitute of cabinet, apparatus and libraries, with very slender endowments.[220]

The General Assembly in 1867 adopted the recommendation of the Board of Education that $2,000 should be appropriated annually to each of these two colleges, but it was reported the next year that the grants could not be made because of the smallness of the contributions.[221] The following year the same result was reported and the appropriation was not continued by the General Assembly. The meager response of the churches apparently discouraged the Committee on Education: "Your Committee has grave doubts as to the propriety of continuing the Board."[222]

[218] *Op. cit.*, 1923, pp. 141, 142.
[219] *Op. cit.*, 1926, p. 265.
[220] *Evangelical Repository and United Presbyterian Review*, VI, 1867, p. 117.
[221] *Op. cit.*, VII, 1868, p. 93.
[222] *Op. cit.*, 1869, pp. 141, 142.

Some years later, in referring to the interest in education which had always been characteristic of Presbyterians, the Committee on Education declared:

> It is a question, however, whether it has seriously enough considered its duty in this respect. . . . Its gifts to its institutions of learning have not hitherto been large.[223]

An appropriation of $500 was granted by the General Assembly to Tarkio College in 1885 and another of the same amount to Cooper Memorial College in 1889, but in both cases under the specific condition that these gifts were not to be considered precedents.[224]

Annual Appropriations.—The first proposal that an appropriation should be made from the Church as a whole for the support of institutions was made in 1893:

> It would have the effect of placing the educational burdens of the Church upon the *whole* Church, instead of upon the localities where the institutions are located, and where the burdens have hitherto fallen.

The Board was convinced also that such an action would arouse the whole church to a deeper consideration of her educational needs and thus hasten the time when institutions would be permanently endowed.[225] Definite action was taken on this proposal in the next year, when $20,000 was appropriated to the five colleges and two seminaries. After $500 had been distributed to each institution, two-thirds of the balance was to be given to the colleges, divided in proportion to the attendance reported in 1893-94.[226] The amount actually received during the first year of this plan was $7,097, and the distributions ranged from $586 to $1,336.[227] Five years later the amount distributed annually had increased to $14,000 and the value of the procedure was established:

> The wisdom of present methods is becoming more and more apparent. It is the one plan by which rich and poor alike may share in the annual report of our denominational schools. In the aggregate the contributions are equal to the income on more than $200,000 of invested capital.[228]

[223] *Minutes, General Assembly of United Presbyterian Church of North America,* V, 1883, pp. 734, 735.
[224] *Op. cit.,* VI, 1885, p. 226; VII, 1889, p. 229.
[225] *Op. cit.,* VIII, 1893, pp. 346, 347.
[226] *Op. cit.,* VIII, 1894, p. 499.
[227] *Op. cit.,* IX, 1895, p. 776.
[228] *Op. cit.,* XI, 1904, p. 99.

In 1912, at the suggestion of the Educational Conference, the Board requested an appropriation of $100,000 for the current expenses of the colleges.[229] The amount actually distributed to the colleges by the Board of Education, however, has been approximately $23,000 annually from 1919 to 1926.[230] In addition, there have been annual appropriations since 1920 for the maintenance of Bible chairs. In 1925-26 these sums amounted to $2,575 for Monmouth College and $2,500 each for the other four colleges.[231] The Bible Chair Endowment Fund, which was practically completed in 1920, has been augmented through special contributions in the Sunday schools.[232]

The United Presbyterian Board of Education follows a unique plan in determining the amount of appropriations to the several institutions. After various experiments, it was decided to distribute the money in proportion to the attendance of students.[233] The term "collegiate student" was carefully defined by the secretary of the Board as one who is enrolled in one of the regular courses of the institution to be aided, which courses include only the liberal arts and sciences; who does passing work in not less than twelve semester hours of collegiate study; and who has presented fifteen hours of entrance credits or the equivalent from a first-class high school. No special students are to be counted.[234]

> The requirements laid down are aimed to distinguish between those students whose courses of study, quality of work and continuance of residence create a reasonable expectation that they will complete their work to graduation and those whose course is so scheduled or work so inferior or residence so transitory that there is little hope that they will continue their work beyond its earliest stages.[235]

The justification for the annual appropriations to the colleges has been stated thus:

> The purpose of this fund is to cover in part the margin of cost to the institutions, not met by receipts from the tuition and students' fees, that is incurred by it in furnishing a type of education adapted to serve the needs of the Church.[235]

[229] *Op. cit.*, XIII, 1912, p. 129.
[230] *Annual Report, Board of Education of United Presbyterian Church of North America*, 1922, p. 10; 1926, p. 10.
[231] *Op. cit.*, 1926, p. 25.
[232] *Minutes, General Assembly of United Presbyterian Church of North America*, XVI, 1926, p. 637.
[233] *Annual Report, Board of Education of United Presbyterian Church of North America*, 1925, p. 10.
[234] *Op. cit.*, 1922, pp. 10, 11.
[235] *Op. cit.*, 1925, p. 10.

Central Endowment Fund.—The Educational Policy adopted by the General Assembly in 1914 included an item proposing the establishment of a central endowment for the purpose of stimulating and caring for its educational institutions and for maintaining a pension system for instructors.[236] This step was considered imperative:

> Competition from well-equipped state and secular institutions, tremendous pressure from State Boards of Education, the Carnegie and Rockefeller Foundations, and other factors, are gradually forcing these well-springs of our leadership out of existence.[237]

The large private foundations for education were an important factor in this proposal of the United Presbyterian Assembly:

> Our idea is to build up an endowment of several million dollars to do for our institutions what the Carnegie and Rockefeller Foundations are doing for state and secular institutions.[238]

No definite move in this direction was taken, however, until 1920, when the Board proposed to raise a Central Fund in connection with the New World Movement of the United Presbyterian Church. This fund was set at $2,000,000, the income of which was to be distributed to the colleges to meet their constantly growing needs. This amount was reduced by the Board to $1,000,000 and finally cut down by the Central Committee of the Movement to $500,000, almost all of which was to be raised by the Interchurch World Movement.[239] Owing to the financial collapse of the Interchurch Movement, no Central Fund was raised and the project was dropped.

College Endowment Funds.—Various efforts have been made by the Board of Education to aid in securing greater permanent funds for the colleges. In 1917 it was reported that four of the United Presbyterian colleges were carrying on campaigns for endowment and building funds, amounting to $1,200,000. The Secretary of the Board coöperated in the raising of these funds to the extent of the time available.[240] The New World Movement resulted in more than two million dollars increase in buildings and

[236] *Minutes, General Assembly of United Presbyterian Church of North America,* XIII, 1914, pp. 711, 712.

[237] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1914, p. 9.

[238] *Op. cit.,* 1914, p. 14.

[239] *Op. cit.,* 1920.

[240] *Op. cit.,* 1917, pp. 8, 12.

productive endowment for the colleges in a period of four years,[241] but these funds went directly to the institutions and had only a general relation to the work of the Board of Education. In 1924 it was stated that the funds provided by the New World Movement were less than fifty per cent of the actual needs of the colleges.[242] The Board was authorized in 1925 to make a careful survey of such financial needs of the institutions of the church as could be met through the general budget and to submit proposals for financial promotion.[243] After an estimate of needs was carefully worked out by each college and by the secretary of the Board, they were submitted to the General Council. The recommendation passed on to the General Assembly was that the total need amounted to $105,000 for the colleges and $23,209 for the Board of Education.[244] On the basis of this report the General Assembly authorized the College Fund to be increased for the coming year to $71,000.

One of the chief motives for the increase of the annual appropriations has been to enable the United Presbyterian colleges to meet the requirements of the standardizing agencies. Secretary Bradford of the Board of Education reported in 1923 with much satisfaction that the standardizing agencies had finally agreed to give credit to colleges for funds derived from church boards under certain conditions:

> Income of a stable character derived through Church Boards of Education from the Church budget shall, under certain conditions, entitle them to credit toward the required endowment in such amount as at five per cent would produce such income.[245]

It was specified that the institution must have benefited from such a fund for five years and that the amount of credit would be based on the amount received during any year of that period.[246] There was a further provision that this credit shall not apply to more than fifty per cent of the amount required in excess of

[241] *Op. cit.*, 1924, p. 9.
[242] *Op. cit.*, 1924, p. 29.
[243] *Minutes, General Assembly of the United Presbyterian Church of North America,* XVI, 1925, p. 348.
[244] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1926, p. 11.
[245] *Minutes, General Assembly of United Presbyterian Church of North America,* XVI, 1926, p. 638.
[246] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1923, p. 11.

$300,000.[247] The estimates of the needs of colleges reported in 1926 were made with a view to enabling the five institutions to meet the minimum productive endowment requirements of the North Central Association.[247] The Secretary reported to the General Council in 1927 that the increased provision for the colleges, voted by the General Assembly in 1926, had made it possible for Muskingum, Tarkio, and Sterling Colleges to retain their accreditation on January 1.[248]

At a conference with the General Council in January 1927, a plan for a "Unified Campaign for Capital Funds" was adopted. The sum of $4,000,000 is to be sought by the five colleges during a four-year period. Of this sum $1,050,000 is to be assumed by the Church at large as an obligation to its institutions, and interest on that amount at the rate of five per cent is to be written into the General Budget as a supplementary annual payment to the colleges in addition to that formerly received from the College Fund. The total interest for these five institutions will be $52,500 annually. The Board of Education has requested a sum of $99,325 for the College Fund for 1927–28.[248] The situation of the United Presbyterian colleges which makes such increased financial efforts necessary is indicated by the following declaration of the Secretary of the Board:

> Considering the increased cost of operation due to changed economic conditions and increased student attendance, the need of our colleges is as great to-day as it was when the New World Movement was launched.[249]

Financial Supervision of Colleges.—The Board of Education of the United Presbyterian Church has endeavored to apply sound financial policies in its own financial affairs and in the administration of its colleges. Each annual report of the Board contains several financial exhibits and an auditor's report. In explaining the financial policy of the Board in 1913 it was said that the Board would coöperate heartily with institutions "that are prudently and conservatively managed and financed, in estimating probable income, in preparing budgets of expenses, and in the investment of permanent funds."

[247] *Op. cit.*, 1926, p. 12.

[248] *Statement of Requirements of the Board of Education from the General Budget for 1927–1928.* Office of Secretary of Board of Education of United Presbyterian Church, Chicago, Ill.

[249] Bradford, J. E., "The Church and Her Educational Problems," address in manuscript. Office of Board of Education of United Presbyterian Church, Chicago, Ill.

Specific regulations were laid down concerning the use of endowment funds:

> Colleges may never under any conditions use endowment or special funds even temporarily, for current expense or deficit. Such a course is regarded as a misuse of trust funds.

Further, such institutions must make every reasonable effort to secure funds from the territory which they serve, must have adequate insurance on buildings and equipment, and must have no mortgage placed on their property without written consent of the Board.[250] In 1921 the rule was adopted that all institutions receiving aid from the Board must furnish a report of audit by a certified public accountant.[251] In return for the increased income from the proposed unified campaign for capital funds launched in 1927, the colleges are asked to enter into the following agreement:

> that they shall not request assessments of members of the related Synods, except where such plan is endorsed by the General Assembly; that they shall not draw upon capital funds to meet budget expenses; that they shall submit their plans for financial campaign to the Board of Education; that in such campaigns they shall so time their publicity as not to operate against the success of any financial or evangelistic campaign scheduled by the General Council for that time; and that they will seek to maintain a course of action that will make for an effective educational system for the whole Church rather than for individual attainments.[252]

Summary: Policies in Securing Funds

Financial interests and problems have occupied a major portion of the time and energy of denominational boards of education. Although the ultimate objective has usually been expressed in religious terms—the training of Christian leaders, the establishment of the Kingdom of God—the immediate goal of the boards has nearly always been the raising of money for institutions.

Annual Offerings.—Among the efforts put forth by the boards of education to increase the support of colleges, the annual offerings hold a prominent place. In every denomination considered in this study it is urged—in some cases, required—that

[250] *Proceedings of the Educational Congress,* November 28, 1913. Office of Board of Education, Chicago, Ill.

[251] *Minutes, General Assembly of United Presbyterian Church of North America,* XVI, 1921, p. 303.

[252] *Statement of Requirements of the Board of Education from the General Budget for 1927–28.* Office of Secretary of Board of Education of United Presbyterian Church, Chicago, Ill.

each congregation contribute annually to higher education. One Sunday is usually appointed as Education Day, at which time the cause of the colleges is presented and a special offering is taken. All the denominations included in this study except the Disciples of Christ have a unified benevolence budget determined by the highest ecclesiastical body, in which a certain percentage is allotted to educational institutions. The amount which is handed down to each congregation or regional body for approval is known as the "apportionment." When the time came in each denomination that higher education was included in the apportionment, it was an indication that the Church as a whole recognized some responsibility for the support of its colleges and universities. Among the Disciples the educational budget is separate from the missionary budget. The promotion of the annual offering for education has always been one of the important duties of the boards of education. Two plans have been followed in the disposition of the offerings. Practically all the boards urge that the money be sent to their treasury and distributed by them to the colleges. In the Methodist Episcopal Church, this procedure is required by legislation of the General Conference, although this action is of comparatively recent date. Frequently in some of the other denominations contributions are made directly to the institutions by the churches or by individuals, and credit on the apportionment is asked from the central board.

Special Campaigns.—Special campaigns for funds to be used for buildings and endowment have been carried on since the establishment of denominational colleges. At first these appeals were made independently by individual institutions. When boards of education came into existence, the secretaries aided in these campaigns through advice and publicity to the extent of the available time. The boards also sought to coördinate the financial appeals to the various institutions, thus relieving part of the strain on local congregations caused by successive campaigns. At times definite areas were assigned to individual institutions for cultivation. Especially in earlier years, when it was customary for presidents and other representatives of western colleges to come to the wealthier East for contributions, such supervision of appeals was necessary. The next stage in development was reached when a number of institutions made a concerted appeal to the churches

for funds, seeking the guidance and support of the boards of education. The first campaign of this kind among the denominations studied took place in 1900 when the Methodist Episcopal Church raised large sums for education and other purposes. The College Board of the Presbyterian Church began a few years later to promote special endowment campaigns. In 1916 came the Jubilee Movement of the Methodists and the Five-Year Program of the Baptists, aiming to raise funds for all the educational institutions of those denominations. The boards of education were definitely related to these campaigns; in each case the staff was augmented by a secretary who gave all of his time to this financial promotion.

With the close of the World War came the Interchurch World Movement and the simultaneous general benevolent campaigns in most of the denominations. All of the eight denominations except the United Lutheran Church and Norwegian Lutheran Church participated in this movement. There were the Presbyterian New Era Movement, the Methodist Centenary, the Congregational World Movement, the Baptist New World Movement, the Disciples World Movement, and the United Presbyterian New World Movement. In these nation-wide enterprises, conceived in a missionary spirit, the educational institutions had a large part. The estimates of their needs were based upon careful surveys and the total askings ran into the millions for each denomination. The strongest institutions were usually included in the campaigns along with the weakest. The boards of education were related to these enterprises only indirectly, because they were carried out by the denominations as a whole rather than by any separate agency. None of these movements fully reached the financial goal, but the gains of the colleges and universities were great and a new peak of institutional assets was reached.

When the force of these post-war movements was spent, the regular budget receipts were found to furnish an inadequate income for many colleges, and recourse was again had to endowment campaigns for individual institutions. But now a new development took place in several denominations with the establishment of extensive promotional agencies as a part of the boards of education. The Methodist Department of Institutional Financing, created in 1920, and the Presbyterian and Disciples departments of promotion, established in 1923, represent the only

examples of this tendency among the eight denominations studied. Through these departments boards of education take more than an advisory part in endowment campaigns; they offer the service of men and women who are in a sense professional money raisers. The secretary in charge of this part of the work directs the campaign, furnishes many of the workers, helps to develop a list of prospects and aids in collections. In short, these departments of promotion do the same work as the numerous private firms which raise large sums of money for various types of institutions. In many respects the promotional departments of the boards meet the needs of the denomination better than an outside agency, since they are directed by men well acquainted with the history and particular genius of the church in which they work and because considerable emphasis can be laid on the religious motives in giving.

Central Endowment Funds.—Some boards of education have sought to raise large central endowment funds similar to those of the great private foundations, the income only of which shall be distributed to worthy institutions. These efforts have met with less success than was anticipated. The permanent funds of the Methodist and Presbyterian Boards, approximating a million dollars each, are the only examples of any considerable central endowment. The proposals of the Disciples and United Presbyterian Boards to create such funds were never carried out. In this class should be included, however, the Bible Chair Endowment Funds of the Presbyterian and United Presbyterian Churches, the income of which is distributed annually by the boards. The expenses of the boards themselves are met by a small percentage of the money gathered from the churches.

Summary: Policies in Distributing Funds

There is perhaps no phase of the work of denominational boards of education in which there is as great variance in policies as in the distributing of funds to institutions. Since the requests from colleges always exceed the supply of money, one of the most puzzling problems of the boards is how to make appropriations in a way which shall satisfy the various interested groups.

Designation of Funds.—The boards have nearly always distributed the annual educational offerings of the churches to insti-

tutions on condition that they shall be used only for current expenses. In the early days of boards of education, in the middle of the nineteenth century, it was stated even more specifically that these funds should be used only for the payment of professors' salaries and the purchase of equipment. Exceptions to this rule are found in the granting of money for endowment to Carthage College by the General Synod of the Lutheran Church and in the more recent policy of the Board of Education of the Northern Baptist Convention, which seeks to make appropriations for endowment rather than current expenses, whenever possible. The two Presbyterian Boards which have Bible Endowment Funds distribute the income from these funds, of course, with definite restrictions as to their use.

Inclusiveness of Distribution.—Three of the eight boards—Methodist Episcopal, Presbyterian, U. S. A., and Congregational—make appropriations primarily to the weaker and younger institutions, usually designated as "frontier" or "missionary" colleges. Most of these institutions are west of the Mississippi River. The Board of Education of the Northern Baptist Convention, on the other hand, distributes small sums to many of the stronger institutions as well, on the theory that this policy tends to maintain a stronger bond between the college and the denomination. The other four boards—Disciples, United Lutheran, Norwegian Lutheran, and United Presbyterian—make annual appropriations to all the institutions of their denominations. This policy holds of necessity among the Disciples because each college has a particular territory from which it receives all or part of the educational offerings. Probably the fundamental reason for the distribution of money to all the institutions of these four denominations is that their colleges have relatively small endowments and are less able to be independent of income from the churches.

Amount of Distribution.—The amount of the annual appropriations to the various institutions is largely subject to the discretion of the boards of education in the following denominations: Presbyterian, U. S. A., Methodist Episcopal, Baptist, Congregational. Occasionally restrictions are made by the requests of synods or other regional bodies that certain sums shall be given to institutions within their bounds. In the two Lutheran

groups the amount of the appropriation is fixed by the Church; in the United Lutheran Church less rigidly, with some discretionary powers delegated to the Board of Education; in the Norwegian Lutheran Church, definitely set by the Church in general Convention. The Disciples Board of Education has no power to determine the sums to be distributed to the various institutions, because all the educational offerings from a given territory go to the one or more colleges within that area. This Board has played a large part, however, in outlining the bounds of the territories. The institutions of the United Presbyterian Church receive appropriations in proportion to the enrollment of regular students, so that the larger colleges secure the greatest funds for current expenses. In all but one of the eight denominations the distributions by the boards are dependent upon receipts from the general budget; the amount actually given to institutions is nearly always less than the sum originally set by the boards. In the Norwegian Lutheran Church, however, the full amount specified in the budget has been given to the colleges, even at the cost of the borrowing of money by the Board of Education.

Conditions of Distributions.—It is in the determining of conditions for financial appropriations that denominational boards of education have the most tangible means of influencing college policies. Previous chapters have included statements of various conditions which were laid down by boards or other ecclesiastical bodies for the granting of financial support: approval of the institution by the regional body in which it is located; charter provisions guaranteeing a certain relationship to the denomination; systematic religious instruction; meeting the academic standards set up by denominational or secular standardizing agencies. In this category belong also the efforts to curtail the multiplication and expansion of institutions. It remains to summarize the conditions which have been specified concerning the financial administration of colleges. One of the most conspicuous services of denominational boards of education has been the impetus they have given to greater financial efficiency and economy in the affiliated institutions. All the boards which were studied, except those of the Northern Baptist Convention and the United Lutheran Church, require accurate and detailed financial reports annually from each institution which receive aid. In some cases

TABLE 310

POLICIES IN SECURING AND DISTRIBUTING FUNDS

DENOMINATION	SOURCES OF BOARD FUNDS	ELIGIBILITY FOR APPROPRIATIONS	AMOUNT OF APPROPRIATIONS	METHODS OF ACCOUNTING
PRESBYTERIAN, U. S. A.	Share in denominational apportionment; Income from permanent general funds, secured through gifts and bequests; Income from permanent designated funds (for Bible chairs, etc.), secured through gifts and bequests.	Approval of regional synod.	At discretion of Board, except in case of synodical agreement concerning institutions in their territories. Institutions with limited endowment and in "missionary" territory especially favored.	Annual report by certified public accountant.
METHODIST EPISCOPAL	Share in denominational apportionment; Income from permanent general funds, secured through Centenary Movement.	Approval of University Senate; Approval of Annual Conference.	At discretion of Board; small colleges with limited endowment especially favored.	Annual report by college officer on uniform budget forms.
CONGREGATIONAL (Foundation for Education)	Share in denominational apportionment.	Approval of local State Association.	At discretion of trustees, with special favor to institutions with limited endowment.	Annual report by certified public accountant.
NORTHERN BAPTIST	Share in denominational apportionment.	Approval of State Convention.	At discretion of Board; Limited (in theory but not in practice) to colleges with endowment of less than $500,000.	Annual report by college officer, but no specific form.
DISCIPLES OF CHRIST	Special apportionment for higher education; only small proportion sent through Board treasury.	Coöperative membership on Board (conforming to constitutional requirements of Board).	All receipts from respective areas after deduction of small proportion for the Board.	Annual report by certified public accountant.
UNITED LUTHERAN	Share in denominational apportionment.	Approval of regional synod; Legal connection with church urged.	At discretion of Board; institutions in weaker synods especially recommended for aid.	Annual report by college officer, but no specific form.

TABLE 310 (*Continued*)

Denomination	Sources of Board Funds	Eligibility for Appropriations	Amount of Appropriations	Methods of Accounting
Norwegian Lutheran	Share in denominational apportionment.	Legal connection with the Church.	Fixed for each institution by the Church.	Annual report by college officer, but no specific form.
United Presbyterian	Share in denominational apportionment; Income from permanent funds designated for Bible chairs, secured through gifts and bequests.	Legal connection with the Church.	Proportionate to the number of students in the institution.	Annual report by certified public accountant.

careful budgets, with statement of proposed expenditures, must be submitted. Auditing by certified public accountants is frequently required. In their personal contacts with administrators, secretaries have usually given special attention to the financial affairs of the schools. In recent years the surveys have always included questions of finance in large proportion. The tendency of some denominational boards has been to adopt the main recommendations of experts in college and university finance, especially those worked out by the staff of the General Education Board.

Table 310 summarizes in concise form the varying policies of the denominations in the securing and distributing of funds for educational institutions.

Summary: Extent and Significance of Financial Support

An estimate may now be made in summary fashion of the importance of the financial support which was given by the churches at various periods. Only those contributions are to be considered, however, which came to the colleges directly or indirectly through the agency of denominational boards of education.

Support Before 1920.—The only considerable support for higher education through denominational channels in the early history of boards of education came from Congregational and Presbyterian groups. The sums distributed to colleges between

1847 and 1874 by the Society for the Promotion of Collegiate and Theological Education at the West and the Presbyterian Board of Education were of no small significance, considering the value of a dollar at that time. These organizations aided also in the promotion of campaigns for endowment which gave firmer foundations to many of the institutions. After a lapse of some years, organizations under other names continued to give aid to colleges as agents of the Presbyterians and Congregationalists. It was not until about 1890 that other denominations began to aid institutions in any systematic manner. At this period there arose the American Baptist Education Society, which gave larger sums to the University of Chicago and other institutions than had ever been distributed before through denominational channels. The General Synod of the Lutheran Church began to make appropriations to colleges also, though on a very modest scale. A few years later the Board of Education of the United Presbyterian Church started to give aid to its institutions. The Methodist Episcopal Church made no direct appropriations to colleges until about 1910, although its Board of Education had assisted in endowment campaigns some years earlier. After 1914 the Disciples of Christ began to make small regular contributions to their colleges. From the beginning of the twentieth century onward, denominational consciousness of responsibility for the support of higher education increased, as is indicated by the launching of campaigns for endowment in which the goals were expressed in terms of millions.

Support Since 1920.—It is of particular interest to trace the trends in financial support of institutions since the World War. Table 311 represents the amounts distributed by the boards of education, wherever the figures are available. It is important to note that these figures include only the money which has been sent to colleges through the boards, and not any funds which were raised in endowment campaigns independently, nor direct gifts to institutions from churches and individuals. An exception is made in the case of the Disciples, where gifts direct to the colleges from the churches are included, provided such contributions are accredited by the International Convention in the Yearbook. This exception is necessary for purposes of fair comparison because, owing to the unusual relationship existing between

the Board and the colleges, comparatively little money is sent directly to the treasury of the Board. It is difficult to secure comparative data for such a tabulation because of the variety of practices in the financial reports of boards of education. The annual report of the Presbyterian Board of Christian Education, for example, lists in the same table all gifts to institutions for college work both direct and through the Board.

Certain obvious conclusions can be drawn from Table 311:

1. The peak of denominational appropriations to colleges was reached in 1921 and 1922. It may be added that these appropriations were larger than at any previous time in the history of higher education in the United States.

2. In most of the denominations there has been a marked decrease in the annual appropriations since 1922, reaching the lowest point in 1926.

3. The largest appropriations to individual colleges in 1926 have been made by the Norwegian Lutheran, Disciple and Baptist Boards of Education, amounting to $70,000, $40,000 and $27,468, respectively.

4. The denominations distributing the largest average amounts per institution aided in 1926 were the Norwegian Lutherans, Disciples, and Baptists; those distributing the lowest average amounts were the Congregationalists and the United Lutherans.

Place of Education in Denominational Budgets.—Further light on the extent to which denominations have supported higher education may be gained from Table 312. The percentage in the last column is secured indirectly by three successive divisions: (1) the proportion of the total benevolent budget of the denomination which is allotted to the Board of Education; (2) the proportion which the Board allots to educational institutions, aside from administrative expenses and appropriations to other phases of its work; (3) the proportion of the institutional allotment which is distributed to colleges and universities, eliminating theological seminaries and secondary schools. The warning needs to be given again that these figures must not be taken as representing in most cases the total support of higher education by these denominations, but only that portion of the financial support which is gathered regularly from the denominations as a whole. If it were possible to determine how much had been given to the institu-

TABLE 311

Appropriations to Colleges Through Boards Since 1920

Year	Presbyterian U.S.A.[1]	Methodist Episcopal[2]	Congregational[3]	Northern Baptist[4]	Disciples of Christ[5]	United Lutheran[6]	Norwegian Lutheran[7]	United Presbyterian[8]
1919–20	$259,925.25	$405,981.82	--		$ 96,221.35	$65,133.42	--	$30,000.00
1920–21	332,193.31	418.748.13	--	$5,304,883.09	159,873.70	54,316.53	--	31,262.31
1921–22	566,399.15	397,893.09	$ 9,499.05	during	207,135.25	48,120.13	--	34,421.78
1922–23	351,687.09	378,466.94	39,098.47	five-year	369,858.75	40,502.25	$219,414.30	33,314.00
1923–24	357,235.32	381,573.16	5,532.96	period	220,329.68	50,271.07	227,321.00	33,701.25
1924–25	393,161.45	287,750.00	26,076.62	550,118.45	232,070.40	34,191.61	175,858.00	34,968.75
1925–26	318,259.14	249,600.00	30,602.82	116,915.65	188,569.69	50,223.94	177,654.29	35,575.00
Largest amount 1925–26	$ 10,000.00	$ 19,000.00	$ 6,680.00	$ 27,468.00	$ 40,000.00	$11,000.00	$ 70,000.00	$11,384.00
Smallest amount 1925–26	$ 1,000.00	$ 1,000.00	$ 1,000.00	$ 2,585.00	$ 3,675.53	$ 1,050.00	$ 2,500.00	$ 4,570.00
Number of institutions aided, 1926	45	39	14	20	21	17	9	5
Average distribution per institution	$ 7,072.43	$ 6,400.00	$ 2,185.92	$ 5,845.78	$ 8,979.51	$ 2,954.35	$ 19,739.37	$ 7,115.00

[1] *Annual Report, Board of Christian Education, Presbyterian Church, U. S. A.*, 1926, pp. 157, 164.
[2] *Reports of Treasurer, Board of Education of Methodist Episcopal Church.*
[3] *Annual Report, Congregational Foundation for Education*, 1926, p. 25.
[4] *Reports of Treasurer, Board of Education, Northern Baptist Convention.*
[5] *Annual Report, Board of Education of Disciples of Christ*, 1926, pp. 47, 51.
[6] *Reports of Treasurer, Minutes of Biennial Conventions of United Lutheran Church.*
[7] *Reports of Treasurer, Board of Education of Norwegian Lutheran Church of America.*
[8] *Annual Report, Board of Education, United Presbyterian Church of North America*, 1926, pp. 10, 25.

tions through individuals and local churches, the actual contributions of the denomation to higher education would be much larger. The appropriations of the Disciples of Christ have not been included in this tabulation, because a unified benevolent system is not employed. At best it is difficult to secure comparative data, in view of the varying policies of the denominations. One reason, for example, that the proportionate offerings of the Norwegian Lutheran Church for education appear so high is that some of the institutions are directly owned by the Church and depend upon it for a large portion of their income.

In spite of these limitations inherent in the tabulation, the following conclusions are significant:

1. About two-thirds of the income of boards of education is allotted to institutions, except in the case of denominations where all the educational work has been placed under one board; in these instances the proportion given to institutions is naturally considerably less.

2. In most of the denominations studied only three or four per cent of the total benevolent contributions of the churches reaches

TABLE 312

PLACE OF EDUCATION IN DENOMINATIONAL BUDGETS *

DENOMINATION	TOTAL RAISED FOR BENEVOLENCE, 1926	PROPORTION OF (2) ALLOTTED TO BOARD OF EDUCATION, 1926	PROPORTION OF (3) ALLOTTED TO INSTITUTIONS BY BOARD, 1926	PROPORTION OF (4) ALLOTTED TO COLLEGES BY BOARD, 1926	PROPORTION OF TOTAL BUDGET ALLOTTED TO COLLEGES
(1)	(2)	(3)	(4)	(5)	(6)
Presbyterian, U.S.A. ..	$9,644,389.00	14.05 %	Not determined	Not determined	3 %
Methodist Episcopal ..	8,119,539.39	17.667	50%	41%	3
Congregational	3,157,630.00	2	72	67	1
Northern Baptist	4,638,401.00	2.9	70	40	3.6
United Lutheran	1,260,000.00	8.73	66	78	4
Norwegian Lutheran ..	1,072,765.36	Not determined	Not determined	Not determined	14
United Presbyterian ...	950,505.00	9.9%	68.5%	75%	3.7

* These figures are gathered from the annual reports of the boards of education and from statements by secretaries of the boards.

the colleges. Among the Congregationalists this proportion is still less, amounting to only one per cent. Among the Norwegian Lutherans it is very much greater, fourteen per cent, owing partly to the large share of responsibility for certain institutions which is assumed by the Church. *Higher education holds a comparatively small place in the benevolence program of most denominations.*

Significance of Denominational Support.—It is difficult to make generalizations upon the relative value of the funds received by colleges from the denominations as compared with the financial support from other sources. Statements of college presidents are at hand which indicate that some institutions would not have been able to continue their existence in early years without the aid of the denomination. According to the 1925 Report of the Disciples Board of Education the colleges of this brotherhood were receiving about one-sixth of their annual income from denominational channels. The few colleges directly owned and controlled by the Norwegian Lutheran Church receive a considerably larger proportion of their income from the Church. But on the whole, in comparison with the needs of institutions and the large sums given by the state and by private educational foundations, the amount of support given through denominational channels is relatively small. Yet this financial support has significance considerably greater than the bare figures indicate, for two reasons: (1) The amount given to a college by the denomination frequently has been sufficient to maintain the life of an institution in a crisis. The margin between death and bare existence for a college is often not so wide, and many colleges hovering at the poverty line were enabled to keep going by means of the few thousands of dollars which came annually from the board of education. Sometimes these institutions prospered afterward and are now nearly or wholly self-supporting; others have never been able to dispense with church support. It may be said truly that denominational boards of education have saved the lives of a number of colleges. Whether these institutions in all cases deserved to be saved is another question. (2) The appropriations of the churches have been instrumental in calling out larger gifts from other sources. It has been a prevailing policy of boards of education not to aid institutions unless there was a large degree of local support. Frequently, in time of special campaigns, the offer of a

sum from the Church as a whole has inspired the raising of a large amount in the state or region in which the college has its strongest constituency. Even more frequently the denominational contributions have helped to meet the offers of private foundations, particularly the General Education Board. Greater than the actual value of the money appropriated by boards of education, therefore, has been the psychological value of the support of an institution by the Church.

Summary: Fundamental Problems of Financial Support

From this survey of the financial policies of eight denominations in their support of higher education several fundamental unsolved problems emerge. The theory which has formed the basis of most of the financial activities of boards of education is this: It is the duty of the stronger sections of the church to aid in the support of institutions with weaker constituencies and more limited resources. Instead of giving only to colleges within their own territory, congregations are asked to give a portion of their educational offering to institutions which, for one reason or another, have not been able to achieve self-support. These contributions are often thought of in terms of a missionary enterprise. They are similar to the granting of a subsidy by a national government for projects which cannot be fully carried on with local resources. It has usually been assumed that these weaker institutions would gradually reach a position of self-support if they were aided in current emergencies. The validity of these presuppositions has been challenged from two quarters.

1. Many congregations and regional bodies have insisted on sending all or a part of their educational offerings to the institutions of their choice. Usually these are colleges located in their own territory, with whose needs they are familiar. This interest in local institutions has either seriously diminished the offering to the board for higher education in general or has resulted in the giving of money under the condition that a certain proportion be appropriated to designated institutions. Boards of education are obligated, therefore, in some cases to give appropriations to colleges which are capable, in their judgment, of securing adequate support from their own constituencies. Most of the boards have sought to secure more funds without "strings," to be disbursed according to their judgment. Attempts to raise central endow-

ment funds have been of this character. Underlying the difficulties which boards of education have experienced in raising large sums of money for the aid of institutions with limited resources there have been at least three factors: (*a*) a fear of strong central denominational agencies, arising from the individualistic tendencies of congregations, and regional bodies, comparable to the "state rights" viewpoint in political affairs; (*b*) the fact that education, in comparison with home or foreign missions, does not make a sufficiently strong emotional appeal to the majority of church members to arouse generous support; (*c*) the conviction—or suspicion—that some of the institutions for which appeals are made are not really necessary and are not making any distinctive educational or religious contribution.

Two significant attempts of widely different character have been made in recent years to solve this problem of conflict of interest between local church organizations and denominational boards of education. One has been the centralization of power through legislation of the General Conference of the Methodist Episcopal Church, whereby Annual Conferences are required to send all educational offerings to the Board of Education. Such a movement would have been impossible among the Disciples of Christ, because of a strong tradition of independence on the part of the churches; therefore, an ingenious system has been devised by the Board of Education through the establishment of regional offices, whereby the institutions receive their principal support from their respective areas but the Board has a large measure of influence in determining policies and promoting campaigns.

2. A more serious problem has been raised by the steadily increasing financial costs of higher education. Along with the general rise in the cost of maintaining an educational institution, there has come since the World War a marked increase in the number of students, thus forcing expansion of progress and equipment. A corresponding rise has taken place in the financial requirements specified by the standardizing agencies. The result is that all the boards of education report that many of their institutions are still in a precarious situation. In spite of the large sums that have been raised for higher education within the last two decades, the financial situation of many denominational colleges is not materially improved. Regardless of heroic efforts, some of them are in a state of continual poverty. Many institu-

tions which were receiving aid from denominational boards of education twenty or thirty years ago are still not self-supporting. The colleges of the Middle West and Rocky Mountain areas are conspicuous examples: Gooding of the Methodist Church, Midland of the United Lutheran Church, Yankton and Fargo of the Congregationalists, Westminster (Utah) of the Presbyterians.

In attempting to meet these expanding needs of their institutions, some boards of education have resorted in recent years to high-pressure and intensive endowment campaigns, promoted in some cases by departments of the board. Several boards in 1927 were laying plans for such campaigns which would include all of their colleges. At the same time efforts were being redoubled to increase the annual offerings of the churches. Some boards are beginning to regard these contributions as a permanent necessity for their institutions, instead of a temporary expedient. They speak of these annual offerings as perpetual subsidies, in lieu of adequate funds for independent support. Further respite from immediate danger has been gained through the provision by standardizing agencies that a stable income from denominational sources may count toward the endowment requirements.

Yet there is considerable perplexity concerning an adequate financial program for higher education, and a feeling in some quarters that a more fundamental approach to the situation is needed. The statement of the Committee on Education of the Methodist Episcopal Church, already quoted, is an illustration:

> Our immediate problem is vastly too complicated and fundamental to be solved by the annual public educational collection, or by emergency campaigns for relief of distressed schools or colleges.[253]

Perhaps boards of education have not faced seriously enough the right of some of the denominational colleges to exist; economic pressure is leading to a re-thinking of the whole problem of higher education as conducted by the churches.

[253] *Journal, General Conference of the Methodist Episcopal Church*, 1924, p. 668.

CHAPTER VIII

ORGANIZATION AND PROCEDURE OF BOARDS OF EDUCATION

It will be appropriate now to examine more closely the groups through which denominations formulate and execute their policies in higher education; namely, the boards of education themselves. A number of interesting questions arise in the consideration of the organizational structure and procedure of these boards: How are the members of the boards selected? How is the work of higher education related to the other duties of boards of education? To what extent are the colleges in coöperative relationship with the boards? What are the chief functions of the secretaries of the boards? In recent years, when organizational efficiency has become a watchword, questions like these have assumed unusual importance. The composition and procedure of boards of education will be treated in this chapter from three standpoints: (1) in relation to the denomination; (2) in relation to the colleges; (3) in relation to the executive staff.

The Board in Relation to the Denomination

The main stages in the various reorganizations of the boards of education have been traced in Chapters II and III in connection with the development of the powers of these boards. There remain to be considered the reason given for reorganization, the number of members on the boards at the several periods, and the present subdivisions within the boards.

Presbyterian Church, U. S. A.—The Presbyterian Board of Aid for Colleges and Academies had twenty-four members, elected by the General Assembly each for a term of three years. In the selection of these persons different parts of the country were to be equitably represented and there was to be equal division between ministers and laymen.[1] The College Board was also com-

[1] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 589.

posed of twenty-four members, one-half to two-thirds of whom were to be laymen, but the number was increased a few years later to twenty-seven.[2] When the consolidation with the Board of Education took place in 1916, the General Board of Education consisted of thirty-six members, one-half of whom were ministers "distributed as equitably and as reasonably as practicable among the several Synods according to their reported Church membership, but not more than six to be selected from any one Synod." [3] The only change made in the 1922 reorganization was the specification that twelve of the members of the Board should be women.[4] The number of members was increased in 1927 to "forty or more," and it was ruled that an unexcused absence from two consecutive meetings of the Board should forfeit membership.[5]

The purpose of the merger between the College Board and the Board of Education in 1916 was expressed by the General Assembly in these words:

> In order to promote economies in administration, to prevent overlapping and conflict of jurisdiction in certain lines of work measurably open to each of said Boards, and to secure greater efficiency of administration.[6]

When a still more extensive consolidation of agencies was effected in 1922, the organizing principle of the Board of Christian Education was defined as follows:

> The work of Christian Education is *one* work, whether in the home and Sunday School, the Training School, the High School, the College, or the Theological Seminary. The Presbyterian Church should express this unity by the creation of one Board wherein the scattered elements of Christian Education now existent in the Church would be brought together as far as possible, and all their interests conserved, with such enlargement of the work as will meet the need of the Church.[7]

Succeeding reports of the Board of Christian Education have emphasized the comprehensiveness of the program, whereby all phases of religious education from cradle to college are conducted by one organization.

[2] *Op. cit.*, 1909, pp. 235, 236.
[3] *Op. cit.*, 1916, p. 201.
[4] *Op. cit.*, 1922, pp. 165, 166.
[5] *Minutes, Board of Christian Education of Presbyterian Church, U. S. A.*, May 1927.
[6] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1917, p. 134.
[7] *Op. cit.*, 1922, p. 165.

A comprehensive program of Christian culture, making its contacts with age groups from the youngest children in the Beginners Department to the university students, is now under way through a well-articulated organization of all our educational activities.[8]

The child on the Cradle Roll and the youth moving through all the educational contacts that await him in the home, the school, the college, and the seminary, must be able to recognize at every point an unbroken spiritual oversight and direction.[9]

It is recognized by the Board that new problems have been presented by the consolidation. The general secretary in 1924 pointed out that the interests of all the causes entering into the merger must be preserved: "We have merged all; we must submerge none." [10]

There was a deficit of $250,000 in the first year of the existence of the new Board, indicating that the Church had not yet learned to support the unified program as it had the former separate agencies.[11] The fact that there is a widely distributed representation of church leadership on the Board makes frequent meetings difficult. The Board is attempting to meet this situation by placing heavier responsibility on the Executive Committee.[12] The Board has been divided into four main departments, of which the Division of Christian Education in Educational Institutions is one. This section is divided again into four departments, one of which is the Department of Colleges, Training Schools, and Theological Seminaries.[13] According to a more recent organization, however, the work relating to higher education is cared for by one of twelve departments of the Board.[14] Two regular meetings of the entire Board are held each year. The Executive Committee consists of twenty or more members and also holds two stated annual meetings.[14]

Methodist Episcopal Church.—The original constitution of the Methodist Episcopal Board of Education provided for twelve trustees, half of whom were to be ministers, to serve for a term

[8] *Annual Report, Board of Christian Education, Presbyterian Church, U. S. A.*, 1924, p. 5.
[9] *Op. cit.*, 1926, p. 5.
[10] *Op. cit.*, 1924, p. 6.
[11] *Op. cit.*, 1925, p. 8.
[12] *Op. cit.*, 1924, p. 5.
[13] *Op. cit.*, 1926.
[14] *Minutes, Board of Christian Education of Presbyterian Church, U. S. A.*, May 1927.

of twelve years.[15] This regulation was amended in 1908 to include thirty-six members, one-half of whom were to be laymen and at least three of whom were to be bishops. One-third of the members were to be elected at each General Conference upon nomination by the Board of Bishops. At least one member was to be chosen from each General Conference district.[16] At the time of the merger of five agencies in 1924 it was determined that the membership of the corporation should consist of forty-five members until the next General Conference.[17]

The quadrennium following 1924 has been occupied to a large extent with making the adjustments necessary to reorganization. Although in personal conferences one gathers the impression that all Methodist leaders are not agreed concerning the advisability of the recent merger, the secretaries of the Board have frequently in print pointed out the advantages which are expected to follow. It has been asserted that the desire of the leaders of each cause to prevent duplication can now be realized.

> An important gain will be the opportunity for the coördination and sympathetic relation of the institutions and enterprises which the constituent Boards represent.[18]

Another result that is expected is a closer relationship between college students and the churches. It is hoped that the contact with colleges will help to raise the educational standards of local churches.[19] Through the unification of offices, centralized representation of the Board at Annual Conferences, and other economies, the Board anticipates a reduction in overhead costs:

> It seems reasonable to expect that the same volume of educational business done under the régime of separate boards, may be done under the present unified plan at a saving of $75,000 a year in what the Church generally understands as overhead.[20]

The Board of Education as now organized has four major departments: Educational Institutions, Educational Institutions for Negroes, Church Schools, and Epworth League. The Department of Educational Institutions has six sub-committees, the enu-

[15] *Journal, General Conference of the Methodist Episcopal Church,* 1868, pp. 320–22.
[16] *Op. cit.,* 1908, p. 585.
[17] *Doctrines and Disciplines of the Methodist Episcopal Church,* p. 573. Methodist Book Concern, New York City, 1924.
[18] *The Christian Student,* August 1924, pp. 113, 114.
[19] *Op. cit.,* February 1925, pp. 10–13.
[20] *Annual Report, Board of Education of the Methodist Episcopal Church,* 1926, p. 22.

meration of which indicates the wide scope of its work: Ministerial Training, Religious Work, Student Loans, Schools and Colleges, Southern Schools, Theological and Graduate Schools.[21] This departmental division is aimed to safeguard all the merged interests:

> The integrity of each cause is as carefully safeguarded by the legislation providing for departmental administration as if it were a separate board. This fact should put at rest the fear felt in some quarters, that important interests are likely to be sacrificed.[22]

Every member of the new Board has been appointed to two departments, one familiar to him and the other new. Former members of different boards have been scattered through reorganized departments, instead of retaining their grouping. Old and new members are blended into new committees. The main office has been relocated at Chicago, where all bookkeeping and accounting is centralized; but an office is retained in New York for the sake of important interdenominational relations and the Student Loan Fund.[23]

Congregational Churches.—The membership of the Congregational Education Society, according to the by-laws of 1919, consisted of all members of the National Council and certain life members and members-at-large. The actual executive organization, however, was known as the Board of Directors and consisted of twenty-four members, elected for a period of six years.[24] The Congregational Foundation had eighteen trustees, serving six-year terms. It was suggested that approximately one-third should be pastors, one-third educators and one-third laymen. The trustees were elected by the National Council upon nomination by the Nominating Committee.[25] The consolidation of the Foundation for Education with the Congregational Education Society came as part of a movement whereby it was proposed to unify all the missionary work of the denomination under two boards, home and foreign.[26] For the present the Foundation for Education is officially a department of the Education Society, with a special standing committee to carry on its work.[27]

[21] *Op. cit.*, 1926, pp. 6, 7.
[22] *The Christian Student*, February 1925, pp. 10–13.
[23] *Op. cit.*, May 1925, pp. 69, 70.
[24] *Annual Report, Directors of Congregational Education Society*, 1919, pp. 46–51.
[25] *Minutes, National Council of Congregational Churches*, 1921, p. 383.
[26] *Op. cit.*, 1925, pp. 58–60.
[27] *Op. cit.*, 1927, p. 155.

Northern Baptist Convention.—In 1888 any one could be a member of the American Baptist Education Society who contributed $10 annually or who was elected by any local Baptist Education Society or any State Convention.[28] The first Board of Education appointed by the Executive Committee of the Northern Baptist Convention consisted of nine members, chosen for a period of three years, with the suggestion that in the selection due consideration be given to geographical distribution.[29] The constitution was amended in 1912 to permit the appointment of twelve members,[30] and in 1919 the number was again increased to twenty-seven to provide for the expanded duties of the Board.[31] Since its incorporation in 1920, the membership of the Board of Education has been identical with the accredited delegates to the annual meeting of the Northern Baptist Convention, but the business is carried on by a Board of Managers.[32] The Board at present consists of two departments, General Education and Missionary Education, the first of which is considered its major work.[33] As previously noted,[34] an advisory committee recently recommended a consolidation of Baptist agencies which would have put the Board of Education as such out of existence, but this report has not been adopted.

Disciples of Christ.—Originally the board of trustees of the Disciples Board of Education was composed of the executive heads of all the educational institutions under the auspices of the Disciples of Christ.[35] After the reorganization in 1922 the following provisions were made concerning membership:

> This Board of Education of the Disciples of Christ shall consist of sixty members. Membership shall be of two classes: ex officio and elective. The executive heads of educational institutions coöperating with this corporation shall be ex officio members of this corporation. A sufficient number of members at large to bring the total membership of this corporation to sixty shall be elected as may be provided in the by-laws.[36]

[28] *Proceedings, Annual Meeting of American Baptist Education Society,* 1888, p. 16.
[29] *Annual, Northern Baptist Convention,* 1910, p. 170.
[30] *Op. cit.,* 1912, p. 148.
[31] *Op. cit.,* 1919.
[32] *By-Laws of Board of Education of Northern Baptist Convention.*
[33] *Annual Report, Board of Education of Northern Baptist Convention,* 1926.
[34] See p. 180.
[35] *Articles of Incorporation of Board of Education of Disciples of Christ,* Office of Board, Indianapolis, Ind.
[36] *Annual Report, Board of Education of Disciples of Christ,* 1923, p. 74.

The members serve for a term of three years. The elective members are nominated by the Board and submitted to the International Convention for approval. An executive committee of nine is selected and holds four regular meetings a year.[37] In 1926 there were twenty-five representatives of institutions on the Board.[38] The membership of the Board of Education is divided into commissions in order to concentrate responsibility. In 1926 there were seven commissions: Budget, College and Student Aid, Endowments, Finance, Ministerial Training, Tax-Supported Institutions, and Vocational Guidance.[39]

United Lutheran Church.—The Board of Education of the General Synod was composed of nine members, elected by the Synod for a term of two years.[40] The proportion at first was four clergymen and five laymen, but was changed in 1891 to five clergymen and four laymen.[41] The Board of Education of the General Council had sixteen members, elected by the Convention for a term of four years.[42] The Board of the United Synod of the South was composed of seven members, serving a term of two years.[43] After the merger the United Lutheran Church ruled that the Board of Education should have twenty-one members, twelve of whom should be ministers, to serve for six years. Four departments of the Board are provided for: Institutions, Recruiting the Ministry, Lutheran Students in non-Lutheran Institutions, and Women Students. The Board is required to hold two regular meetings a year.[44]

Norwegian Lutheran Church.—The Norwegian Lutheran Board of Education is composed of seven members, one of whom is the President of the Church ex officio. The other six members are elected at the regular Convention to serve for six years. The Board is organized into three standing committees: Executive;

[37] *Op. cit.*, 1923, pp. 75–76.
[38] *Op. cit.*, 1926, p. 2.
[39] *Op. cit.*, 1926, pp. 17, 18.
[40] *Proceedings, General Synod of Evangelical Lutheran Church in U. S. A.*, 1887, p. 143.
[41] *Op. cit.*, 1891.
[42] *Minutes, Convention of General Council of Evangelical Lutheran Church in North America*, 1911, p. 220.
[43] *Minutes, Convention of United Synod of Evangelical Lutheran Church in the South*, 1914, pp. 53–55.
[44] *Constitution and By-Laws of Board of Education of United Lutheran Church in America*, 1920, pp. 7–10.

Higher Education, including colleges and seminaries; and Secondary Education.[45]

United Presbyterian Church.—The first constitution of the Board of Education provided for nine members, to be elected by the General Assembly and to hold office for three years.[46] When work with young people was added to the Board's duties in 1923, the number of members was increased to twelve. The Board was also reorganized by the establishment of four departments: Finance, Colleges, Recruiting and Training, and Young People's Work.[47] In 1926 the General Assembly authorized the Board to arrange a conference with the college representatives to formulate such a modification of the present system as would make for the most effective direction and operation of higher education.[48] It was this conference which led to the proposal of the establishment of a University Senate.[49]

Policies Regarding Membership of Boards.—Table 313 summarizes the policies which eight denominations follow at present in respect to the membership of their boards of education. The membership of the Baptist and Congregational boards is technically identical with the membership of the Convention or Council and the smaller groups are termed trustees or directors. In tracing the development of the various boards it will be seen that the number of members has increased with the expansion of functions. The term of office varies, with three and six years the most common length. Ministers are nearly always found on the membership of boards of education in equal numbers with laymen, or slightly in the majority. In almost all cases board members are elected by the general assembly of the denomination. The exceptions occur in the Board of the Disciples of Christ, where almost one-half of the members hold membership by virtue of their office as college presidents, and in the Board of the Norwegian Lutheran Church, where the president of the Church is a member ex officio. The elective members of the Board of

[45] *Annual Report, Board of Education of Norwegian Lutheran Church of America,* 1922, pp. 58–61.

[46] *Evangelical Repository and United Presbyterian Review,* 1859, p. 109.

[47] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1924, pp. 5, 6.

[48] *Minutes, General Assembly of United Presbyterian Church of North America,* XVI, 1926, p. 637.

[49] Cf., p. 237.

the Disciples of Christ are nominated by the Board itself; members of the Methodist Board are nominated by the bishops.

TABLE 313

MEMBERSHIP OF BOARDS

	PRESBYTERIAN, U.S.A.	METHODIST EPISCOPAL	CONGREGATIONAL	NORTHERN BAPTIST	DISCIPLES	UNITED LUTHERAN	NORWEGIAN LUTHERAN	UNITED PRESBYTERIAN
Number of members	40	36*	18†	27	60	21	7	12
Term of office	3	12*	6†	3	3	6	6	3
Proportion of ministers	50%	50%*	33%†	not stated	--	57%	50%	not stated
Manner of elections	General Assembly	General Conference; nominated by bishops	National Council	Northern Baptist Convention	Exofficio International Convention	Biennial Convention	Convention; president exofficio	General Assembly

* Up to 1924; membership in reorganized Board not fully determined.
† Foundation for Education; up to 1926.

TABLE 314

SCOPE OF WORK OF BOARDS

FUNCTIONS	PRESBYTERIAN, U.S.A.	METHODIST EPISCOPAL	CONGREGATIONAL *	NORTHERN BAPTIST	DISCIPLES	UNITED LUTHERAN	NORWEGIAN LUTHERAN	UNITED PRESBYTERIAN
Denominational institutions	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Religious work at state universities	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Recruiting for ministry	Yes	Yes	Yes	Yes	Yes	Yes		Yes
Aid of students for ministry	Yes	Yes	Yes	Yes	Yes	Yes		Yes
Young people's work	Yes	Yes	Yes					Yes
Missionary education	Yes		Yes	Yes				
Church schools	Yes	Yes	Yes					
Social relations	Yes		Yes					
Publication	Yes							
Men's work	Yes							

* Congregational Education Society.

Unification of Educational Work.—The tendency to unify a large part of the educational work of the denomination within one organization has been pointed out in an earlier chapter.[50] Table 314 shows the extent to which this tendency is manifested in eight denominations. The late Congregational Foundation for Education concentrated entirely on work with the colleges, but all of the present boards of education, with the exception of that of the Norwegian Lutheran Church, have many duties beyond the care of denominational institutions. The tendency toward centralization of educational work has gone farthest in the Presbyterian, Congregational, and Methodist Churches. Two motives have been predominant in this movement: securing administrative efficiency, through the consolidation of functions and the decrease in overhead costs; and unifying the work of religious education so that all phases of the teaching of religion may be approached as one problem.

In this process of unification certain dangers and difficulties are involved from the standpoint of higher education. Thus far the wholesale consolidation of educational agencies has resulted in the relative subordination of the strictly educational phases of the denominational relationship to the colleges. The staff dealing with the educational institutions has sometimes been curtailed; less money has been available for the colleges. But the most significant result has been a slackening of concern for the educational policies of the colleges. When the duties of the Board are enlarged, and when all the members are expected to pass judgment on enterprises so varied as the curriculum of the Sunday school, the publication of periodicals, and the location of colleges, the policies which require expert knowledge of higher education are likely to suffer. This danger is increased where the membership on sub-committees is deliberately mixed so that persons are placed in positions of supervision over work with which they are relatively unfamiliar. The unity of relationship between colleges and the general religious educational work in the churches lies in the raising of money and the development of religious intelligence; but the strictly technical phases which involve the problems of higher education have no direct relationship, and the same persons cannot be expected to render capable service in all these directions.

[50] See p. 193.

The Board in Relation to the Colleges

It is of more than ordinary interest to trace the extent to which the colleges have helped to shape the policies of denominational boards of education and the methods which have been employed in bringing about coöperation between the boards and the institutions.

Presbyterian Church, U. S. A.—An organization of Presbyterian colleges grew out of a conference called by the College Board in 1905 at the suggestion of the General Assembly. Forty-one institutions sent representatives to the first College Conference. The secretary of the College Board reported that a delightful spirit of harmony prevailed throughout the discussion.[51] Succeeding conferences left no doubt of their value both for the institutions and for the College Board:

> The result has been that through this following year there has been a most important development of coöperation and mutual helpfulness.[52]

This organization, which came to be known as the Presbyterian College Union, has had an important part in the determination of certain policies of the College Board. The requirement of eight semester hours of Bible teaching was not thrust upon the colleges unwillingly, but was suggested by the college presidents in conference with the College Board in 1906 as one of the conditions to be required of all coöperating colleges.[53] The suggestion that the College Board and the Board of Education be merged came from the College Union in 1913.[54] The college presidents proposed more definite standardization in 1912,[55] and later were given an official part in the annual classification of the institutions.[56] In 1920 the General Board of Education sponsored a meeting in Des Moines to which representatives from all branches of Presbyterian educational work in Iowa were invited. The whole problem of higher education in Iowa as related to the Presbyterian Church was discussed, and the leaders felt that a distinct advance was made toward the permanent solution of this problem.[57] In

[51] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1905, pp. 353–54.
[52] *Op. cit.*, 1906, p. 374.
[53] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1912, p. 2.
[54] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1913, p. 190.
[55] *Op. cit.*, 1912, p. 114.
[56] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1915, p. 10.
[57] *Op. cit.*, 1921, p. 19.

1927 a Special Committee on Relations to Colleges was appointed by the Board of Christian Education, for the purpose of studying ways of achieving vital coöperation with the colleges. It was suggested that a Conference of Presbyterian Colleges be formed, at which deans and faculty members and church leaders would be present.[58] The Presbyterian College Union holds an annual conference during the same week of the annual meeting of the Council of Church Boards of Education.[59]

When the General Board of Education was organized in 1916, it was specified that no person should be eligible for membership who was employed by any Presbyterian educational institution.[60] This restriction was not continued when the Board of Christian Education was formed, but in 1926 there were only two members of college faculties on the Board, both of whom were presidents.[61]

Methodist Episcopal Church.—As early as 1880 an Educational Convention was arranged by the Methodist Board of Education, to which members of the faculties and boards of all Methodist Episcopal institutions were invited.[62] In 1891 the secretary of the Board issued a call for a conference touching educational interests which were likely to come before the General Conference the next year. All presidents of institutions were invited. A permanent organization was formed, called "The College Association of the Methodist Episcopal Church." This organization and its successor, the Educational Association of the Methodist Church, has met almost every year since 1891.[63] The University Senate has been almost wholly a college organization. All of its original fifteen members were presidents or professors,[64] and it is now composed of twenty-one persons actively engaged in the work of education.[65] The Educational Association has operated under its present constitution since 1911. Any institution meeting the requirements of the University Senate is eligible for

[58] *Minutes, Board of Christian Education of Presbyterian Church, U. S. A.,* May 1927.
[59] *Christian Education,* XI:3, December 1927, pp. 169–70.
[60] *Minutes, General Assembly of Presbyterian Church, U. S. A.,* 1916, p. 201.
[61] *Annual Report, Board of Christian Education of Presbyterian Church, U. S. A.,* 1926. Title page.
[62] *Scrap-Book of Board of Education of the Methodist Episcopal Church,* Office of Board of Education.
[63] *Minutes, Educational Association of the Methodist Episcopal Church,* Office of Board of Education.
[64] *Journal, General Conference of the Methodist Episcopal Church,* 1900, p. 701.
[65] *Doctrines and Discipline of the Methodist Episcopal Church, Methodist Book Concern,* 1924, p. 340.

membership.[66] A number of important actions were suggested or inaugurated by the Educational Association. In 1904 the following resolution was passed by the College Association:

> That we look with disfavor upon the increasing of the number of our educational enterprises and urge the friends of education everywhere to use their influence and means for the strengthening of those institutions already established.

The recommendation that the merged boards be again separated came from the College Association in 1908. The Jubilee Movement had its origin in a resolution from the Educational Association in 1912 urging the General Conference to make special provision for an emphasis on educational work during the quadrennium.[66] Certain changes which were made in the Discipline were, in part, recommended by the College or Educational Association.[67] The Educational Association holds its annual meeting in conjunction with the Council of Church Boards of Education.[68]

Congregational Churches.—There was no organization of Congregational colleges until the Foundation for Education began its work. In January 1923 an Association of Colleges of Congregational Affiliation was formed, with seventeen institutions represented. This Association heartily commended the work of the Foundation for Education and recorded its conviction that the Foundation would prove of great value in the development of the educational interests of the Church.[69] Meetings of the Association or of presidents of Congregational colleges are held annually at the time of the meeting of the Council of Church Boards of Education.[70] The Association took the following action in 1926 concerning the continuance of the work of the Foundation for Education:

> That the idea of the Foundation for Education must not be allowed to lapse, that the Denomination must face the task of creating a fund for the adequate maintenance of our Colleges.[71]

[66] *Minutes, Educational Association of the Methodist Episcopal Church,* Office of the Board of Education, New York City.

[67] *Journal, General Conference of the Methodist Episcopal Church,* 1900, p. 708; 1912, p. 709.

[68] *Christian Education,* XI:3, December 1927, p. 170.

[69] *Report of Activities of Congregational Foundation for Education,* 1921-24, p. 17.

[70] *Annual Report, Congregational Foundation for Education,* 1925, p. 7; *Christian Education,* XI:3, December 1927, p. 170.

[71] *Annual Report, Congregational Foundation for Education,* 1926, p. 11.

Northern Baptist Convention.—There is an Association of Presidents of Baptist Colleges, which meets occasionally in conjunction with the annual meeting of the Council of Church Boards of Education.[72] But there is no evidence of any direct influence which this organization has had upon the policies of the denomination. There were, however, among the twenty-seven members of the Board in 1926 eight administrators or teachers in Baptist institutions, four of whom were presidents of Baptist institutions.[73]

Disciples of Christ.—The Disciples Board of Education grew out of the Association of Colleges of the Disciples;[74] therefore there was from the beginning the closest possible relation between the Board and the institutions. Each coöperating educational institution is represented on the membership of the Board. Since the Board itself has the power to nominate the remaining elective members,[75] the Disciples colleges determine to a large extent the educational policies of the brotherhood. The Conference of Presidents of Colleges of the Disciples of Christ is held annually during the week of the meeting of the Council of Church Boards of Education.[76]

United Lutheran.—There is a National Lutheran Educational Conference, which meets annually at the time of the meeting of the Council of Church Boards of Education.[77] This Conference, however, includes representatives from a number of branches of the Lutheran Church, and the colleges of the United Lutheran Church have no direct relationship to their Board of Education. The General Synod had a rule that no trustees or directors of institutions under the care of the Board of Education should be eligible to membership in the Board.[78] This action was later modified to permit the membership of one representative from a beneficiary institution.[79] The Board of Education of the General Synod established a Lutheran Educational Conference. The first meeting was held in 1910 with four general bodies of Lutherans

[72] *Christian Education*, X:4, January 1927, p. 187.

[73] *Annual Report, Board of Education of Northern Baptist Convention*, 1926, p. 1.

[74] Crossfield, R. H., "The Board of Education of the Disciples of Christ." Address delivered at Annual Meeting of Board of Education, March 14, 1923.

[75] *Annual Report, Board of Education of Disciples of Christ*, 1923, pp. 73–75.

[76] *Christian Education*, XI:3, December 1927, p. 171.

[77] *Op. cit.*, pp. 171, 172.

[78] *Proceedings, General Synod of Evangelical Lutheran Church in U. S. A.*, 1885, p. 53.

[79] *Op. cit.*, 1889, p. 148.

represented.[80] At the second conference twenty-four institutions were represented.[81] This organization was the forerunner of the present National Lutheran Educational Conference. Although there has been no legislation on the subject, the policy of the United Lutheran Church seems to be to elect no members to the Board of Education who represent any of the institutions, for in 1926 there were no administrators or teachers in Lutheran colleges on the Board.[82]

Norwegian Lutheran.—There is no association of the colleges of the Norwegian Lutheran Church. Two of the colleges are directly related to the Board of Education, in that they are owned by the Church and directly controlled by the Board.[83] No teacher or administrative officer of any school owned or aided by the Norwegian Lutheran Church is eligible to membership in the Board of Education.[84]

United Presbyterian.—In 1912 representatives from each of the seven United Presbyterian institutions met with the corresponding secretary of the Board of Education and studied the whole educational work of the Church. It was recommended that this group continue as a permanent organization to guide and unify the educational program.[85] The next year there was held under the auspices of the Board of Education an Educational Congress at which a proposed Educational Policy, later adopted by the General Assembly, was thoroughly discussed.[86] A plan was devised in 1913 whereby the presidents of United Presbyterian colleges and seminaries could sit with the Board of Education as consultative members, with the right to suggest and advise, but without the right to vote.[87] The number of consultative members and the length of their term was put at the discretion of the Board. The plan was at first thought to be successful:

[80] *Op. cit.*, 1911, p. 318.
[81] *Op. cit.*, 1912, p. 371.
[82] *Minutes, Biennial Convention of United Lutheran Church in America*, 1926.
[83] Cf. p. 187.
[84] *Annual Report, Board of Education of Norwegian Lutheran Church of America*, 1922, p. 59.
[85] *Minutes, General Assembly of United Presbyterian Church of North America*, XIII, 1912, pp. 128, 129.
[86] *Annual Report, Board of Education of United Presbyterian Church of North America*, 1914, p. 382.
[87] *Minutes, General Assembly of United Presbyterian Church of North America*, XIII, 1913, p. 382.

The Board is made a representative body, thus greatly increasing the prestige, influence, and wisdom of its councils.[88]

Later, however, in a conference held by the Board with the college presidents, it was agreed that the practice of allowing these men to sit as consultative members should be discontinued and that conferences relative to matters of common interest to both groups should be held separately.[89] The Board usually holds a meeting with the college presidents at the time of the annual gathering of the Council of Church Boards of Education.[90] Reference has already been made to a conference with the presidents of educational institutions and their boards of managers with the United Presbyterian Board of Education, at which time proposals were made for a unified endowment campaign and the establishment of a University Senate.[91] Since 1916 a rule has been in effect that no members of the faculties of United Presbyterian colleges and seminaries should be eligible for membership on the Board of Education.[92]

Summary: Policies Concerning Relation to Colleges.—On the whole, the conclusion may be drawn that denominational colleges have in most cases had an important share in the determination of the educational policies of the denomination. The boards have seldom assumed the rôle of dictator: usually they have sought the advice and close coöperation of college administrators; sometimes they have taken the initiative in forming associations of the colleges of the denomination. Important modifications of educational policy have often come from the representatives of the denominational institutions. This tendency toward active participation of the colleges in determining the educational program is most marked among the Disciples of Christ; of scarcely less significance in the Methodist Episcopal and United Presbyterian groups; fairly well defined in the Presbyterian Church, and in recent years among the Congregationalists; least developed in the Northern Baptist Convention and the United Lutheran and Norwegian Lutheran Churches.

[88] *Annual Report, Board of Education of United Presbyterian Church of North America*, 1914, pp. 14, 15.
[89] *Op. cit.*, 1921, p. 7.
[90] *Christian Education* X:4, January 1927, p. 188.
[91] *Minutes, General Assembly of United Presbyterian Church of North America*, XVI, 1926, p. 637.
[92] *Op. cit.*, XIV, 1916, p. 40.

In respect to the policy regarding representation of institutions on the membership of boards of education, there is a large proportion of such representatives on the Board of Education of the Disciples of Christ; a small proportion of representatives on the boards of the Methodist Episcopal, Presbyterian, Congregational, and Baptist Churches; and no representatives eligible for membership on the boards of education of the United Presbyterian, United Lutheran and Norwegian Lutheran Churches. It is the judgment of most of the boards that decisions can be more impartial if few or no representatives of the institutions of the Church are included in their membership.

The extent to which coöperation exists between the boards of education and the colleges depends mainly on two factors: (1) the conception of the function of denominational boards in general; (2) the importance attached to the educational functions of the boards. If a board of education is regarded as a highly centralized ecclesiastical body, primarily for "putting over" denominational policies in the most efficient manner, little need will be felt for securing the aid of individual colleges in determining policies. If, on the other hand, the work of the denomination is conceived on a basis which is essentially democratic, the representatives of educational institutions will be given a large share in the program, either through membership on the board or through an advisory association. Again, if the financial and religious phases of the work of the board of education are most prominent, there is less need for the direct participation of college men; but, if the board undertakes seriously to help direct educational policies, it must work "hand in glove" with the institutions concerned and must give a large place to the advice of experienced college administrators.

The Board in Relation to the Executive Staff

The points worthy of special attention with respect to the executive staffs of boards of education are the number of secretaries working directly with educational institutions and the statements of functions of secretaries which have been made at various periods.

Presbyterian Church, U. S. A.—From the beginning of the Board of Aid in 1883 there was a salaried full-time secretary.[93] The successive secretaries visited the institutions of the Church

[93] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1883, p. 589.

regularly. In his report for 1911 the secretary said that, since entering office a little more than a year previous, he had visited forty-six institutions and traveled more than 37,000 miles:

> There are problems arising in each college peculiar to itself which cannot be satisfactorily solved by correspondence and which require repeated conferences between the governing board of the college and the Secretary of the College Board.[94]

During the next two years two assistant secretaries were added to the staff of the College Board.[95] In 1927 there was only one secretary in the Department of Colleges, Training Schools, and Theological Seminaries of the Board of Christian Education, while there were two secretaries each in the Departments of Student Aid and Recruiting and the Department of University Work. The Board had separate secretaries for finance and promotion and for publicity.[96] The need of another man in the college department, one who would be "qualified as an expert and a leader in education," has been suggested to the Board.[97]

Methodist Episcopal Church.—The first full-time salaried corresponding secretary of the Methodist Board of Education was elected by the General Conference in 1872.[98] After two years, however, the secretary served part-time without salary because of lack of funds.[99] In 1888 a full-time corresponding secretary was again elected and the office has existed continuously since then.[100] The report of 1890 gave a detailed account of the work of the secretary. Among other activities, he visited twenty-nine Annual Conferences during the year, visited schools, and traveled about 25,000 miles.[101] An assistant secretary was appointed in 1912 to aid in the financial work of the Board,[102] and several years later another assistant was appointed for religious work in colleges and state universities.[103] The calibre of the corresponding secretaries may be judged from the fact that three of them relinquished office

[94] *Op. cit.*, 1911, p. 409.
[95] *Annual Report, College Board of Presbyterian Church, U. S. A.*, 1913, p. 13.
[96] *Op. cit.*, 1927.
[97] *Minutes, Board of Christian Education of Presbyterian Church, U. S. A.*, May 1927.
[98] *Journal, General Conference of the Methodist Episcopal Church*, 1872, p. 376.
[99] *Op. cit.*, 1880, p. 633.
[100] *Op. cit.*, 1888, p. 445.
[101] *Annual Report, Board of Education of the Methodist Episcopal Church*, 1890, pp. 12–15.
[102] *The Christian Student*, February 1913, p. 25.
[103] *Op. cit.*, May 1915, p. 60.

because of appointment as bishops. In recent years the secretaries of the Board have been active in aiding their colleges to secure appropriations from the private educational foundations. In 1924 it was reported that during the last quadrennium the General Education Board had contributed to Methodist colleges and universities $6,434,999 on endowment funds and $968,000 on current expenses:

> The appointments of Presidents and Principals with the officers of the General Education Board generally are made through the department of College and School Policies. After preliminary investigations have been completed and formal documents have been filed, a staff officer of the Board goes in person to support the applications, answer questions, and add judgments reached from direct knowledge of the institution.[104]

Congregational Churches.—When the Congregational Foundation for Education was established, the president was made a full-time, salaried executive officer. The president of a state normal school was elected to the office, but he resigned in 1924 and served the Foundation on a part-time basis until 1927.[105] The president of the Foundation during the first two years made an extended itinerary of the country, holding conferences with state leaders and college officials, and acquainting churches with the work of the Foundation.[106] The representatives of the Congregational colleges who met during the National Convention in 1927 recommended that a secretary of outstanding ability and experience should be secured to carry on the work of the Foundation after its merger with the Education Society.[107]

Northern Baptist Convention.—The Board of Education was authorized by the Northern Baptist Convention in 1912 to employ a paid secretary.[108] The man who was selected has been general secretary to the present time. An associate secretary was appointed in 1920.[109] These two men make systematic visits to institutions and hold conferences with executive officers, faculty members, and students.[110] In 1920 another secretary

[104] *Report of Board of Education of the Methodist Episcopal Church to the General Conference,* 1924, pp. 37, 38.
[105] *Report of Activities of Congregational Foundation for Education,* 1921–24, pp. 11, 30.
[106] *Op. cit.,* pp. 15, 16.
[107] *The Congregationalist,* CXII:24, June 16, 1927, p. 787.
[108] *Annual, Northern Baptist Convention,* 1912, pp. 71–73.
[109] *Annual Report, Board of Education of Northern Baptist Convention,* 1920, p. 10.
[110] *Op. cit.,* 1923, pp. 3, 4.

was added to the staff of the Board to devote all his time to religious work among Baptist schools and colleges.[111] Since that time two women have been added as student secretaries, visiting Baptist students in denominational colleges and other institutions.[112]

Disciples of Christ.—From the organization of the Board of Education of the Disciples of Christ until 1919 the president of the Board served as general secretary, also giving what time he could gratuitously.[113] A full-time secretary was elected in 1919 and has served in this capacity since that date.[114] In 1921 a promotional secretary was added to the staff of the Board,[115] and two years later a secretary of endowments was appointed.[116] The visiting of colleges has been carried out by the general secretary and the promotional secretaries. Contacts are made with faculties and student bodies; meetings are held with boards of trustees; conferences are called on the promotion of the budget.[117] The duties of the General Secretary of the Board, as outlined in 1926, include the following activities: the general oversight of all the work of the Board; representation on joint committees in the work of the brotherhood; interdenominational relationships, such as the Council of Church Boards of Education, Association of Amercian Colleges, Federal Council of Churches; attendance at National and State Conventions; publication of literature; assistance in securing teachers; aiding at times in endowment crusades; assisting colleges in relation to educational foundations and standardizing agencies. In performing these functions the general secretary declared that he is called upon to travel more than 40,000 miles a year and deliver hundreds of addresses.[118] The General Education Board made grants to six Disciples institutions during 1920–21, and the Board of Education was reported to have exerted considerable influence in securing these appropriations:

> It is well within the truth to say that it had a very considerable part in helping to present the claims of our respective colleges and to secure for

[111] *Op. cit.*, 1920, p. 8.
[112] *Op. cit.*, 1926, p. 5.
[113] *Annual Report, Board of Education of Disciples of Christ*, 1926, p. 7.
[114] *Op. cit.*, 1919.
[115] *Op. cit.*, 1921, p. 5.
[116] *Op. cit.*, 1922, p. 42.
[117] *Op. cit.*, 1922, p. 42.
[118] *Op. cit.*, 1926, pp. 6, 7.

them timely and favorable action; and, further, without its assistance some colleges might have failed to get the grants.[119]

United Lutheran Church.—The General Synod of the Lutheran Church appointed a secretary of its Board of Education in 1888, but he resigned the following year because of lack of funds.[120] A permanent full-time secretary was elected in 1904.[121] Subsequent to his resignation, the office was filled in 1916 by a secretary who was to care especially for the work of recruiting men for the ministry.[122] The Boards of Education of the General Council and United Synod of the South never had paid secretaries. Since the formation of the United Lutheran Church one secretary has been caring for the work with Lutheran colleges and recruiting for the ministry, while there is a separate secretary for religious work with university students and two other secretaries who make contacts with women students at Lutheran schools and state universities.[123]

Norwegian Lutheran Church.—The executive secretary is the only salaried official of the Board of Education of the Norwegian Lutheran Church. Shortly after the establishment of this Board the duties of the executive secretary were carefully outlined. Some of these duties are as follows: seeking enforcement of all rules and regulations of the Board; inspecting all the schools supported by the Church; seeing that the cause of Christian education is properly presented to the people; introducing a uniform system of accounting and records for the schools; preparing a detailed annual report to the Board. One other significant general function is specified:

> He shall recommend to the Board from time to time ways and means whereby all the educational interests and activities of the Church may be coördinated, unified and developed.[124]

United Presbyterian Church.—Although the election of a full-time secretary was agitated in 1899 and 1905, no authorization for such an executive of the United Presbyterian Board of Educa-

[119] *Op. cit.*, 1921, p. 13.

[120] *Proceedings, Convention of General Synod of Evangelical Lutheran Church in U. S. A.*, 1889, p. 148.

[121] *Op. cit.*, 1905, p. 198.

[122] *Op. cit.*, 1916.

[123] *Minutes, Biennial Convention of United Lutheran Church in America*, 1926.

[124] *Minutes of Executive Secretary, Board of Education of Norwegian Lutheran Church of America.* Office of the Board, Minneapolis, Minn., October 31, 1918.

tion was given until 1912.[125] The appointment of this secretary immediately resulted in an enlargement of the Board's work.[126] No addition has been made to the staff except the appointment of a secretary for young people's work when the Board was reorganized in 1923.[127]

General Trends in Development of Executive Staff.—In surveying the work of denominational boards of education it is difficult to exaggerate the importance of the executive officers. No significant work has been accomplished by the boards of education in the eight denominations included in this study without a full-time salaried officer. In the General Synod of the Lutheran Church, the United Presbyterian Church, and the Disciples of Christ, the expansion of the board of education dates practically from the appointment of a full-time secretary. Further evidence of the strategic importance of these board secretaries may be gained from the fact that the reorganization of the Methodist Board in 1892, resulting in the establishment of the University Senate, was largely the effect of the untiring efforts of one man, Secretary C. H. Payne, and that the policies of the Board of Education of the Northern Baptist Convention have been under the direction of one secretary since its establishment in 1912. Among the eight secretaries who have direct supervision over educational institutions in the denominations studied, four had experience as college or university presidents before assuming the work of secretary and one was a university professor; but the other three were ministers with no special experience in college administration.

There are four definite types of work required of the person or persons on the executive staff of boards of education who are in charge of denominational policies in higher education:

1. *General administration,* including cultivating contacts between the board and the college presidents and trustees; presenting the cause of higher education to the churches; securing adequate reports from institutions; representing the board on interdenominational agencies; supporting the cause of the colleges before the private foundations; and other duties related to the educational program as a whole.

[125] *Minutes, General Assembly of United Presbyterian Church of North America,* IX, 1899, p. 772; XI, 1905, pp. 304, 378; XIII, 1912, p. 26.

[126] *Op. cit.* XIII, 1913, pp. 478, 480.

[127] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1924, p. 6.

2. *Financial promotion,* including assisting in endowment campaigns; developing the annual offering for education among the churches; presenting the needs of institutions to individuals of large means; and establishing sound methods of business administration in the colleges.

3. *Religious development,* including emphasizing the religious objectives of higher education; stimulating the preparation of adequate religious leadership; and promoting a type of religious instruction in harmony with the best genius of the denomination.

4. *Educational guidance,* including holding of conferences with presidents and boards of trustees on educational problems; surveying individual institutions or groups of colleges in a certain area; giving advice on courses of study and methods of instruction; and offering counsel concerning relocation and consolidation.

For many years one man endeavored to perform all of these duties. But since 1912 all of the boards of education, with the exception of those in the smallest denominations, have found it desirable to add to their executive staff persons who would take care of the more specialized functions. They have employed men who were experts in financial promotion. They have appointed men and women to meet the religious needs of students. They are now beginning to recognize the need of another type of executive, the educational expert. Thus far these experts are employed for only a part of their time and have given their chief attention to the surveying of institutions, as in the Disciple and the United Presbyterian Boards. Recently at least one board, that of the Presbyterian Church, has recognized the desirability of securing a secretary who would be qualified as an educational expert. In view of the changing conceptions of the function and organization of higher education and the increasing pressure upon the colleges to maintain educational standards, the need of such a member on the staff of boards of education is likely to be felt even more keenly in the near future.

CHAPTER IX

CONSOLIDATION AND COÖPERATION

If there is any phase of the problem of higher education in the United States which deserves special attention, it is the adjustment of critical educational situations, involving relocation, elimination, or consolidation of existing institutions because of the inadequacy of their support. In this chapter it is proposed to review some of the outstanding efforts of denominational boards of education to bring about such adjustment, to point out the difficulties which have been encountered, and to estimate the results which have been achieved. The case study method will be used, in the hope that concrete examples will furnish the most illuminating approach to the underlying problems. Efforts to consolidate institutions of the same denomination will first be described. Then there will follow a number of examples of coöperation among denominations in the support of educational institutions, and a tracing of the general trend of interdenominational coöperation in higher education.

Consolidation within Denominations

A Problem for Presbyterians.—This is the story of a college which has perplexed the secretaries of the Presbyterian Board for more than ten years. Since it is still in existence, it had better go unnamed.[1] In 1914 the General Secretary of the College Board wrote:

> We have felt in the Board for some time that there is no reasonable hope of X becoming a creditable college, up to the standard of the State of . . . ., or of our own church.

He wrote of the possibility of merging this institution with one of the other Presbyterian colleges in the state. The assistant secretary declared a little later: "It does not seem to me to have any good reason for existence, in its present location."

[1] The information concerning this institution was gained from the correspondence files in the office of the Board of Christian Education of the Presbyterian Church, U. S. A., Philadelphia, Pa.

In 1915 this college was placed in B classification, because its endowment and income were considerably below the standard and it did not have six full-time professors. A higher classification, the secretary wrote, would be unjust and would discredit the work of the Board. The next year endowment campaign for $500,000 was put on by the president of the college. The secretary of the College Board refused to commit the Board to any definite help until there was evidence of local support. He urged the president not to send his appeals broadcast through the Church and to tone down the exaggerated claims for the institution which were made in the publicity material. At the request of the president, a number of alumni wrote letters to the Board. Most of them urged unqualified support, but one pastor with an intimate knowledge of the situation wrote, "It is a hopeless proposition in my opinion." He showed that the college was only forty miles from other Presbyterian colleges, that it was situated in a territory where the Presbyterian Church was not strong, and that it had extremely poor railroad facilities. He suggested a thorough investigation before the Church should be committed to the proposed expansion. The secretary of the Board answered that he was in complete agreement with his position, and added that "there seems no good reason why the large sum of money now being sought should be invested in so unpromising a situation."

In 1918 a move to affiliate the college with another Presbyterian institution in the state almost succeeded. It was blocked partly by the fact that the charter included a provision that the college should be located permanently in the town and in event of its removal the property should revert to the townspeople. In 1920 the Board refused a grant of $2,000 for current expenses which was requested by the college, whereupon the president wrote a number of letters, criticizing severely the attitude of the Board both in this case and in previous refusals. He suggested that the educational work of the state could probably be better handled without "outside interference."

In a conference with the president of the institution later, the secretary of the General Board of Education suggested that X College become a junior college and fit its program to the state university, placing emphasis on agricultural courses. Another suggestion from an alumnus was to move the institution to the State Agricultural College and place it on the Westminster Founda-

tion in affiliate relation, giving liberal arts courses. None of these suggestions have been followed. Although there were only fifteen students in the institution in 1922, it kept going. In 1927 it was still being conducted, ranked as a junior college, specializing in vocational courses and run on a self-help basis. There are four other Presbyterian colleges in the state. They were recently successful in raising endowment funds in a state synodical campaign. X College was not included in this campaign, indicating that the leaders of the state themselves have no hope for its future.

This case is an excellent example of the difficulties faced by a board of education in seeking to discontinue an institution which has a long history back of it. The president and the alumni urged support in blind loyalty. An unreasonable charter legislation complicated the chances of its removal. By refusing to grant funds, the Board has succeeded in thwarting visionary plans of expansion, but beyond that it cannot go, because its power is only advisory.

A Junior College Problem.—A certain "college" in the South wrote early in 1927 to the secretary of the Department of Educational Institutions of the Methodist Episcopal Board of Education advising that the trustees had decided that it should become a junior college.[2] Formerly it had been a secondary school but the growth of high schools had made its position untenable. In his reply, the secretary pointed out that such action was unwise and contrary to the legislation concerning educational institutions:

> The intent of the legislation has been to insure a thoroughgoing survey on the part of the University Senate and the Board of Education in contemplated change of this character to determine the need for the institution from the standpoint of the local constituency as well as the educational system of the Church, and also to give some index to the responsibility of the Board of Education for the financial support. . . . In matters of this character the University Senate serves a very important function from the standpoint of the classification of institutions and in acting as an adviser to the Board of Education. If the University Senate determined that it was unwise to list your junior college it could not appear in the published directory of the schools of the Church and the Board of Education, and would therefore be stopped from making any contribution.

[2] Information concerning this institution was gained from the correspondence files of the Secretary of the Department of Educational Institutions in the office of the Board of Education of the Methodist Episcopal Church, Chicago, Ill.

This reply of the secretary brought a letter from the president asking for advice.

The secretary directed that the board of trustees address a communication to the Board of Education, stating the reasons for wishing to establish a junior college, the prospects of patronage, and an exact statement of present resources and plans for financing, and asking the University Senate to study the situation.

A State Survey of Methodist Colleges.—In his annual report to the Board of Education in January 1927 the secretary of the Department of Educational Institutions stated that he had made a special trip to a certain state to study the educational situation.[3] He described the difficulties of the three Methodist colleges in the state and expressed the conviction that the situation was critical. He reported that the bishop of the area had already made a formal request for a survey by the University Senate. This survey was made in February and March by a University Senate Commission, composed of two college presidents and a university dean. They included in their study the academic work, condition of the property, amount of permanent funds, the attitudes of the various constituencies, and the methods by which all interests of the Church and her young people might best be served. The report of the three institutions in outline was as follows:

College A: Poor location; buildings well kept; fairly competent faculty; inadequate resources; standing with University Senate imperilled.

College B: Good location; weak faculty; poor financial accounting, recognized at present by the State University as a junior college; a four-year program is being announced, although funds adequate for a standard college cannot be expected in less than eight or ten years.

College C: Good location; one good building; faculty limited in number and training; finances in serious condition; one-third of student body lost since the college was taken from the list of standard institutions by the regional standardizing agency in 1924; financing of a four-year college impossible.

The Survey Committee made the following suggestions concerning the situation:

The present plant of College A might be used for a girls' junior college, including two years of High School work; or a merger with some other college is possible.

College B should restrict its program to a junior college.

[3] Information concerning these institutions was gained from reports and correspondence in the office of the secretary of the Department of Educational Institutions of the Board of Education of the Methodist Episcopal Church, Chicago, Ill.

College C should become a junior college, including possibly two years of High School work, or should seek a merger with some other college.

There seems to be no reasonable prospect of a merger of the three institutions, as some have advocated.

In the course of its report the Survey Committee made a number of significant statements concerning the policy which the Church should follow:

The Board of Education cannot be justified in making appropriations to such institutions.

We cannot believe that the Church has anything to gain by fostering and maintaining colleges which are without educational standing in their own state and throughout the connection.

It seems clear to the Commission that the Church should not encourage or authorize any institution to take the time and money of young people in return for a training which is sure to prove a disappointment when they undertake to transfer to other institutions or to secure recognition of any sort in the educational world.

The condition is sufficiently serious to demand the earliest and best attention of the keenest thought in the Church. Not only is disaster imminent but the Church as well as the Board of Education is putting funds to unwise use, and young people who can go to college but once and make one preparation for life are being persuaded to go to colleges that cannot give them the educational and personal development they ought to have.

This situation and the case previously described of a school seeking to become a junior college illustrate how effective an agency the University Senate of the Methodist Episcopal Church may be in studying institutions and applying sound educational principles to suggestions for readjustment. The limitations of the influence of the University Senate are also illustrated, however, by the current status of the schools in the state which have been surveyed. Almost one year from the date of the survey the three institutions are still going forward with unchanged policies, and no signs of a merger or other fundamental adjustment are at hand. The University Senate has declared that two of the institutions must stay in the category of colleges not meeting the standards of the Church and contemplates compelling the other college to take the status of a junior college on the list of Methodist institutions. The dilemma of the Board of Education is indicated by the following statement of one of the secretaries:

These schools decided to continue and we are without arbitrary power to discontinue them. The only hope of pressure may lie in our using the

power of appropriation to bring them to a more reasonable turn of mind. That is a risky plan and we may not adopt it, but there is some potential influence there.

Augustana College at Sioux Falls: A Lutheran Problem.—Another interesting example of the difficulties of consolidation is found in a certain situation within the Norwegian Lutheran Church. Soon after the merger which created the Norwegian Lutheran Church consideration was given to the educational problem in the South Dakota District. The Lutheran Normal School was located at Sioux Falls, while only twenty miles away, at Canton, was Augustana College. The representatives of both schools agreed that there should be only one school in the South Dakota District, and that this should be a junior college and normal school. The location of the consolidated school was to be determined by the Convention of the Church.[4] The Board of Education was instructed by the Convention to take final action on the relocation of the institution, and in 1919 Sioux Falls was chosen. This decision was protested by the friends of Augustana College, but the action was reaffirmed.[5] The opposition to the move became so strong, however, that the next year the Convention instructed the Board of Education to open a normal school at Canton, the old site of Augustana College. This instruction was carried out in 1920.[6] The Board of Efficiency and Economy of the Norwegian Lutheran Church held that the educational situation in South Dakota was untenable, but saw no way toward solution except through appealing to the judgment of the District.[7] It was suggested that the curricula of the two schools might be so adjusted that competition between the institutions would be eliminated as much as possible.[8] The South Dakota District worked out a solution along this line, agreeing in 1925 that there should be only one institution in the District, the preparatory department to be operated at Canton and the college department at Sioux Falls, under one management and one board of directors. This resolution was to go into effect as soon as there were two hundred regular college students at Augustana College.[9] The

[4] *Beretning om Den Norska Lutherske Kirkes,* 1918, pp. 98, 101.
[5] *Op. cit.,* 1919, pp. 49–51.
[6] *Op. cit.,* 1920, p. 287.
[7] *Report of General Convention of Norwegian Lutheran Church of America,* 1922, p. 120.
[8] *Beretning om Den Norska Lutherske Kirkes,* 1923, p. 103.
[9] *Report of General Convention of Norwegian Lutheran Church of America,* 1925, p. 267.

result was that the Augustana College Association was formed and that Augustana College and Canton Normal School are now operating under one management, with the collegiate and preparatory departments at different locations. The heavy indebtedness of the two institutions, amounting to more than $100,000, was assumed partly by the Augustana Association and partly by the Norwegian Lutheran Church.[10] The chief difficulties faced in this situation arose from the local pride in the continuance of an institution and from the fact that the several branches which had merged into the Norwegian Lutheran Church were not yet welded into a unified whole.

Atlantic Christian College: A Disciples Problem.—After a visit to the Southeast in 1920 the general secretary of the Disciples Board of Education advised that Atlantic Christian College should be made a standard junior college.[11] This recommendation was not carried out, but later the State Department of Instruction of North Carolina expressed doubt concerning the satisfactory location of the college.

> The present location of Atlantic Christian College is not satisfactory and the plant and equipment are not adequate. . . . A suitable site should be selected and purchased and adequate buildings erected.[12]

At the request of the Board of Education, Professor F. W. Reeves surveyed the institution in 1926. The study was made with the following questions in mind:

I. Does Atlantic Christian College meet a need in the program of higher education in North Carolina? (A study was made of the location in reference to other North Carolina colleges and to the population; the increase in enrollment; and the number attending high schools in the vicinity.)

II. In what city should Atlantic Christian College be located to render the largest service? (Data were gathered concerning the religious affiliation of the students; the location of competing institutions; the white population per competing institution; the distance from the homes of students; the accessibility of the location according to railways and highways; the ability of the local constituency to support education; the service to the Disciple constituency.)

III. What is the minimum financial assistance which Atlantic Christian College must receive in order to make advisable continuation at Wilson?

[10] *Op. cit.*, 1926, p. 264.

[11] *Minutes, Board of Education of Disciples of Christ.* Office of Board of Education, Indianapolis, Ind., March 1920.

[12] Quoted in *Report of a Survey of Atlantic Christian College,* F. W. Reeves, Director, 1926, p. 57.

IV. Where should Atlantic Christian College be located in order that the institution may be financed with least difficulty?

V. What are the prospects of obtaining funds sufficient to maintain Atlantic Christian College as a standard institution? (The survey commission studied the ability of the constituency to support education; the numerical strength of the Disciple constituency; the educational status of North Carolina.)

VI. In what ways may the college be made more efficient?

VII. What disposal should be made of the assets of Atlantic Christian College in case the authorities of the institution decide that necessary funds for a standard college of two hundred students cannot be obtained in the near future? (The following possibilities were considered; consolidation with Elon College or Lynchburg College; establishing a school of religion in connection with East Carolina Teachers College, the University of North Carolina, or Duke University.)

In the final recommendations of the Survey Commission the conclusion was drawn that the college could render its largest service by staying at its present location, but that the only hope of financing the institution lay in securing a relatively large number of large gifts.[13] A campaign for funds was conducted in 1927 and the continuance of the college seems assured.

Disciples Colleges in Missouri.—In the survey of Culver-Stockton College, Missouri, the director of the survey took occasion to make a suggestion concerning the whole educational problem of the Disciples of Christ in Missouri. The Disciples in this state are supporting six institutions, each of which has its separate board of control. The Missouri Educational Commission is an incorporated body composed of the presidents of the six educational institutions, one member from the board of control of each, and six representative laymen of the Church. Its function is to decide all issues relating to more than one institution. It serves only in an advisory capacity. In his report Professor Reeves referred to central boards of control for state institutions which are in existence in a number of states, and expressed the following judgment:

I am of the opinion that some officially designated board of control should be granted the power to make final decisions in all matters affecting the welfare of all six of the institutions. One of the greatest needs of the Disciples in this State is for a unified educational program.

To bring all of the higher educational institutions of Missouri supported by the Disciples of Christ under the control of a single board would give

[13] *Report of a Survey of Atlantic Christian College*, F. W. Reeves, Director, 1926.

unity to the state educational program of the Disciples of Christ, keep each such school to the task for which it is best fitted, relieve those institutions from local interference, which all too often leads them into ill-advised fields of endeavor, and prevent unnecessary duplication and unprofitable rivalry.[14]

No steps in the direction of such a central board have yet been taken by the Missouri institutions, but the suggestion is significant as an application to denominational colleges of a procedure now well established in some states.[15] The cases of Atlantic Christian College and the Missouri colleges show clearly the contribution of the survey toward the readjustment of critical educational situations. Through this agency recommendations can be made on the basis of a scientific study of the facts.

Des Moines University: A Baptist Problem.—Considerable publicity was given in 1927 to the taking over of Des Moines University by the Baptist Bible Union. This transaction was the climax of a series of difficulties in which this institution had been engaged for some years. In 1915 and 1916 the secretary of the Board of Education of the Northern Baptist Convention took an active part in effecting the consolidation of two Baptist schools in Iowa, Des Moines College and Central College at Pella. These two institutions had been in more or less conflict for many years. Several proposed mergers had failed because of the obduracy of one or the other of the boards of trustees. The location of Central College proved to be poor, because there was not a strong Baptist constituency in that region. By a series of conferences with the respective presidents, boards of trustees, and with the members of the educational board of the Iowa State Convention, the secretary of the Board of Education succeeded in securing an agreement whereby both institutions were to go out of existence and form a new organization. Central College was sold outright to the Reformed Church in America, the membership of which was strong in Pella. The property of the Presbyterians in Des Moines, known as Highland Park College, was bought and Des Moines University was established.[16]

The purchase of the new property, the maintenance of a more

[14] *Report of a Survey of Culver-Stockton College,* F. W. Reeves, Director, pp. 34–39.

[15] Cf. Leonard, R. J., *The Coördination of State Institutions for Higher Education,* and Bennett, H. G., *The Coördination of State Institutions for Higher Education in Oklahoma.*

[16] *Annual Report, Board of Education of Northern Baptist Convention,* 1916, p. 4.

extensive educational program than the income warranted, and the failure of the New World Movement to produce more than one-third of the money that was expected, combined to place the University in a position with heavy obligations and small endowment. From the close of the New World Movement the situation became steadily worse, although the Board of Education distributed to Des Moines University $418,000 from the Movement, the largest amount, with one exception, to go to any institution. The Board made as large annual appropriations to the current expenses of the school as the income from the churches permitted. A half million dollars has been invested in the institution since 1920. In the summer of 1926 the trustees floated a bond issue of $225,000. During the following year the college faced bankruptcy almost constantly. In April 1927 the Board of Education sent two representatives experienced in college finance to study the situation. They advised that Des Moines University was bankrupt and that at least $150,000 to pay the floating debts and to finance the institution in the fall must be supplied if the University were to continue in existence. In the fall of 1926 the trustees appealed to the Iowa Baptist State Convention for help. Fifty thousand dollars was voted to the University, but during the year the churches gave only $10,000 for the purpose. Feeling the hopelessness of the situation, the trustees entered into an agreement with the board of Drake University, an institution in Des Moines affiliated with the Disciples of Christ, whereby the two institutions were to be amalgamated and the Des Moines University property liquidated. The board of managers of the Iowa State Convention, however, felt that the proceeds of the liquidation ought to be saved for the Baptists and protested the agreement.[17]

Meanwhile some of the alumni approached the Bible Union in an effort to interest it in the University. A series of conferences was held between representatives of the Bible Union, the trustees of the University, and the trustees of the Iowa State Convention. After taking subscriptions at a meeting of the Bible Union in Chicago, the delegates felt that it would be safe to go on with the project whereby the institution should be turned over to the Baptist Bible Union. The latter agreed to assume the mortgages, amounting to $225,000, and the current indebtedness of about $105,000.

[17] Statement by Secretary F. W. Padelford on behalf of the Board of Education. *The Baptist*, VIII:25, June 18, 1927, p. 811.

Control passed to the Union on June 8, 1927. The cost of running the institution, after the income has been deducted, is estimated at $65,000 a year, which must be raised by the Bible Union, in addition to the current indebtedness.[18] The principles on which the university is being run have been described in Chapter IV of Part VIII.[19]

The causes of the bankruptcy of Des Moines University have been summed up concisely by the editor of *The Baptist:*

> . . . the increasing cost of maintaining a standard college, the necessity of keeping up with the official requirements of state boards of public instruction in equipment, endowment and faculty, the economic slump in Iowa, the failure of Iowa Baptists to give on a scale commensurate with the needs of the college, and the conviction on the part of Des Moines business men that Drake University is all in the way of an institution of higher learning that the city can back.[20]

To this list of causes might be added the unwarranted expansion of the institution in the years of prosperity at the beginning of the New World Movement. The case of Des Moines University illustrates the way in which a denominational board of education can give wise counsel in seeking readjustment, and also the manner in which local and state leaders can limit the board's influence by taking the affairs of the institution in their own hands. Whether the Baptist Bible Union can support the university under the new management is still a matter of conjecture.

Summary: Influence of Boards of Education.—To these cases described in some detail, many of which have been unsuccessful attempts at adjustment, may be added examples of educational situations which have been successfully adjusted through the efforts of boards of education.[21] It is evident that denominational boards of education have had an important influence in the development of sound educational programs. They have usually been progressive in seeking to diminish competition between institutions of the same denomination, to eliminate schools whose existence is not justified, and to curtail the program of institutions within the bounds of the available support. Their influence in this direction has been seriously handicapped, however,

[18] *The Gospel Witness,* T. T. Shields, Editor, Toronto, Canada, June 16, 1927, pp. 3–5, 17.

[19] Cf., pp. 213, 214.

[20] *The Baptist,* VIII:24, June 11, 1927, p. 766. John A. Earl, Editor.

[21] Cf., pp. 226, 230, 239.

by the natural impulse of alumni and local friends to maintain the *status quo* of the institutions they revere. They have found the life of educational institutions exceedingly tenacious; and the longer the tradition back of the college, the more difficult it is to uproot it. In the face of this powerful local support, the power of boards of education is limited, since, by constitutional enactments their authority is only advisory.[22] Their chief weapons are the power of financial appropriation and the educational survey. Unless they can secure the coöperation of the administrations and the constituencies of the institutions concerned, their purposes are likely to be wholly or partially defeated.

Interdenominational Coöperation

Often a satisfactory adjustment of educational situations cannot be made by one denomination alone. Some of the most important stages in the development of interdenominational coöperation in higher education will be briefly pointed out, after which a number of specific examples of successful coöperation will be described.

Western Collegiate Society.—From the historical standpoint, the attitude of the Society for the Promotion of Collegiate and Theological Education at the West is exceedingly significant. The work of this Society was conceived to be preëminently Puritan.[23] The General Assembly of the Presbyterian Church and the National Council of Congregational Churches endorsed its work;[24] yet the directors were quite willing to aid the institutions of other groups. Wittenberg College at Springfield, Ohio, established by the German Lutherans, and Heidelberg College at Tiffin, Ohio, founded by the German Reformed people, were both granted aid for some years after investigation by a committee of the Society.[25] The directors of the Society frequently deplored the increase of denominational rivalry in higher education. After a visit to the western institutions in 1846 they reported:

> The most painful subject that met our observation was the spirit of jealousy, if not of envy and rivalship between the two Christian denominations who of all others are the most tenderly related, and whose interests are or should be identical.[26]

[22] Cf., p. 192.

[23] *Annual Report, Society for the Promotion of Collegiate and Theological Education at the West,* 1851, p. 39.

[24] *Op. cit.,* 1852, p. 63; 1865, pp. 11, 12.

[25] *Op. cit.,* 1847, pp. 40–43; 1853, pp. 57–64.

[26] *Op. cit.,* 1846, p. 39.

They referred, of course, to the Congregationalists and the Presbyterians. At least three reasons were urged for a united approach to collegiate education by these two churches: (1) the past history of the two denominations; (2) the cost of competition among colleges; (3) the past history and present financial needs of the colleges which were being aided. These institutions had been built by common funds and it was said that it would be unjust to throw the chief burden of responsibility on one or the other of the denominations.[27]

In spite of the protests of the Society, however, denominational rivalry seems to have developed rapidly in the middle of the nineteenth century. The Presbyterians gradually withdrew from the coöperative relationship. Centre College, Kentucky, is said to have been the first American college to be subjected to presbyterial or synodical control. This institution was founded in 1822. From that time on the plan of denominational control was vigorously prosecuted by the New School Presbyterians, while the Old School Presbyterians and the Congregationalists adhered to the coöperative plan.[28] One of the members of the board of directors, in an address before the Collegiate Education Society, spoke of "an alarming spirit of rivalry" between denominations in recent years. Each synod, conference, or association aimed to have a college under its care. There were "four or five colleges on a territory which is, perhaps, insufficient or inconvenient for the support of one."

> Appeals are made, not only to denominational prejudices, but to the cupidity of the owners of real estate, and of others interested in certain localities. Thus bargains are invited, and starveling institutions are begun, far in advance of the population, and at numerous points, where they are neither needed nor can be sustained. Each of these makes its appeal, through some sectarian channel, to the public for assistance; and their unreasonable and vexatious multiplication brings discredit upon the whole cause of popular effort for educational purposes. The standard of education is thus lamentably depressed, by dividing its forces, and the prosperity and usefulness of the best institutions are sadly retarded.[29]

A Committee of Ten, appointed by the Society to study the problem of denominational coöperation in the support of colleges, presented an interesting report in 1858:

[27] *Op. cit.*, 1857, pp. 44–48.
[28] *Op. cit.*, 1858, pp. 56, 57.
[29] *Op. cit.*, 1858, pp. 57–59.

> The Directors observe with concern and anxiety the tendency to *denominationalism,* in the organization of many of the Colleges recently established in our Western states. . . . There has arisen an earnest, not to say violent, competition among several religious denominations, in respect to their educational arrangements. Each denomination seems anxious to outdo the others in the number of its Colleges and Schools.[30]

The argument against ecclesiastical control of a college by any church body was forcefully put by this same committee:

> The organic connection of a College with a Presbytery, or a Synod, or with any ecclesiastical Assembly or Association, is undesirable. . . . Church officers are not selected on account of their fitness to conduct the affairs of education, but for other purposes, and are often deficient in the qualifications required for the proper supervision of academies and Colleges.

It was also said that colleges under church control are likely to be neglected because of other interests or made to share in disputes or divisions which impede their progress.[31]

These declarations by leaders of the Western Collegiate Society were voices crying in the wilderness, however, for in the second half of the nineteenth century the Protestant churches entered a period of unparalleled expansion of educational programs in purely denominational terms. The very establishment of denominational boards of education is an indication that each church was seeking to go its own way in the promotion of higher education and was concerned about denominational efficiency.

Council of Church Boards of Education.—It was fifty years after the heyday of the Society for the Promotion of Collegiate and Theological Education at the West before any important advance was made toward interdenominational coöperation in higher education. In February 1911 a group of secretaries of denominational boards of education met in New York to consider the advisability of forming an organization of the educational agencies of the different denominations. It was decided to hold an Interdenominational Conference in April of the same year. Representatives from seven denominations were present at this meeting: Methodist Episcopal, Presbyterian, U. S. A., Methodist Episcopal, South, Presbyterian, U. S., Congregational, Friends, General Synod of the Lutheran Church. The first annual meeting of this body was held in January 1912, and the permanent name

[30] *Op. cit.,* 1858, pp. 45, 46.
[31] *Op. cit.,* 1858, p. 49.

adopted was Council of Church Boards of Education.[32] The official statement of purpose was as follows:

> The objects of this Council shall be to promote the interests of Christian Education as conducted by the Boards represented, through the interchange of ideas, the establishment of fundamental educational principles held in common by the churches of evangelical faith, and coöperation in the work upon the field wherever practicable and necessary.

Two members were elected to the Council from each coöperating denominational board: one, the general secretary; the other, chosen by the board.[33]

The Secretary of the Congregational Education Society, in an address at the Interdenominational Conference in 1911, suggested some of the enterprises which such a body might undertake:

> 1. The merging of colleges. There is no doubt that if we were starting anew in this business of founding colleges we would not place some of them where they are now. They are not strategically located. Some were placed in the rural region. A present system might place them near centers of population. Some of them are too thickly clustered, and do not serve as many of the population as they might. Some are under the auspices of denominations closely allied, and cannot, therefore, justify themselves in these days when the religious bodies are coming together. . . . A vital question arises, whether it is not time to readjust this old order and combine with certain colleges to the advantage of all concerned. 2. The committee would also consider whether there might not be more coöperation among our colleges in the way of courses of study. Two colleges, fifty or one hundred miles apart, need not try to cover the same ground, but one college might supplement the work of another.[34]

In another address at this same meeting the Corresponding Secretary of the Methodist Episcopal Board of Education declared:

> Excepting where institutions have become very strong, there is no good reason why colleges of different denominations should compete with each other in the same city. In new territory there could easily be such a distribution of institutions that each of the leading denominations at least should be represented, but their colleges placed at different centers so that each has a general local constituency in addition to its State-wide denominational field.[35]

Two years later the same Methodist secretary referred to the

[32] *First Annual Report, Council of Church Boards of Education in the U. S. A.*, 1912, pp. 5–8.

[33] *Second Annual Report, Council of Church Boards of Education in the U. S. A.*, 1913.

[34] *First Annual Report, Council of Church Boards of Education in the U. S. A.*, 1911, pp. 17–23.

[35] *Op. cit.*, 1911, pp. 14–16.

establishment of Gooding College as an illustration of the desire of his Board for interdenominational comity. After it had been decided to establish a Methodist college in Idaho, there was a strong disposition to place it at Boise. But a Presbyterian college was already located in that city, and the committee of the Methodist Board of Education urged the local authorities to establish the college at Gooding, one hundred miles from Boise, in an entirely new and developing section. One of the chief reasons assigned for the choice of this second location was that the Methodists were unwilling to establish themselves in rivalry with an institution of their sister denomination. The committee of the Methodist Board urged the Methodist citizens of Boise to rally to the support of the Presbyterian college there.[36]

There is no doubt that the establishment of the Council of Church Boards of Education gave a great impetus to interdenominational coöperation in higher education. Another example of the tendency just pointed out in the Congregational and Methodist Episcopal Boards is found in the resolution of the Standing Committee on Education of the Presbyterian Church, U. S. A., in 1915:

> That the Board be encouraged to coöperate with other Christian denominations in effecting combinations, to the end that the number of colleges may be reduced, and that those remaining may be sufficiently endowed and equipped to meet the demands of the times.[37]

This committee quoted with approval a statement from the minutes of the College Board:

> The College Board approves of the general principle that the denominations should coöperate in such States . . . where it seems impracticable for each denomination to maintain a separate college, and the Board instructs its Secretaries to carry out such a policy of coöperation.[38]

It has taken time, however, for these policies of the denominational boards to bear practical fruit, and with the exception of Carleton College the first successful enterprises in interdenominational coöperation have come since the World War.

Carleton College.—The coöperation between Congregationalists and Baptists in the support of Carleton College is one of the most notable developments in denominational higher education in the

[36] *Second Annual Report, Council of Church Boards of Education in the U. S. A.*, 1913, p. 19.

[37] *Minutes, General Assembly of Presbyterian Church, U. S. A.*, 1915, p. 128.

[38] *Op. cit.*, 1915, p. 127.

United States in recent years. The agreement was reached in 1916 after a series of conferences between representatives of Carleton College and Pillsbury Academy, in which members of the Board of Education of the Northern Baptist Convention and the Congregational Education Society took a prominent part. Carleton College had a history of half a century and total assets of nearly $2,000,000. Pillsbury Academy had been in existence for forty years and had total assets of nearly $600,000. Both institutions are located in Minnesota. The plan of coöperation, as officially approved in 1916 by the Minnesota Conference of Congregational Churches and the Minnesota Baptist State Convention, included ten proposals. It was specified that the Carleton Board of Trustees should include Baptist members, and the Pillsbury Board of Trustees, Congregational members, but that these elections should be in accordance with the charter requirements and precedents of the respective institutions. One proposition was stated thus:

> That no change whatever be made in the present legal status of Pillsbury or Carleton, nor in their present methods of control or administration.

In this way the Congregational principle of autonomy for colleges was not modified in the least:

> The institution in this way is entirely free from outside control, but is definitely committed to the policy of coöperating with the churches. The relations established are those of mutual interest, good will and coöperation rather than of formal and legal control.

The relationship between these affiliated institutions is recognized in their annual catalogues and in the state and national publications of Baptists and Congregationalists. The Minnesota Baptist Convention recognized Carleton as a college of Baptist affiliations and recommended it to the Baptist churches of Minnesota for their support and coöperation; and a similar recognition is given to Pillsbury Academy by the Minnesota Congregational Conference. The Congregational State Conference appoints each year a Visiting Committee for Pillsbury Academy and the Baptist State Convention a similar committee for Carleton, each of which makes annual reports to its respective body. The president of Carleton is a trustee of Pillsbury and the principal of Pillsbury a trustee of Carleton.

Among the reasons advanced for this coöperative plan the following are of special significance:

There is no field for another denominational college in the State and it is not likely that there will be for years to come.

The founding of another denominational college would mean a duplication of resources and a waste of energy.

The plan proposes in substance to double the constituency of each institution and thus increase its publicity and usefulness.

The proximity of the institutions makes easily possible a variety of forms of coöperation that will be of mutual advantage.

By 1927 the Baptist churches had already contributed nearly a quarter of a million dollars to Carleton through their Board of Education.

The trustees of Carleton College in 1923 entered into an agreement with the Episcopal churches of the state regarding coöperation with Seabury Divinity School, Faribault, Minnesota. Students intending to prepare for the Episcopal ministry may take their four years of college work at Carleton and complete their training at Seabury Divinity School in two years. The college coöperates with the Episcopal authorities in maintaining a student chaplain who offers several courses. The Diocese of Minnesota and the Diocese of Duluth have endorsed Carleton as "a Christian College of the highest scholastic and moral standards, splendidly equipped for training of men and women along the lines of higher education and culture, and worthy of the patronage of our people." [39]

Intermountain Union College.—The coöperation of Methodists and Presbyterians in higher education in Montana is another outstanding example of successful joint control and support. The files of the Presbyterian Board of Christian Education tell the following story. In a letter to the secretary of the Board in 1920, the Stated Clerk of the Synod of Montana wrote:

Steps toward securing a new location for the College of Montana have been held in abeyance on account of the War, but the Committee in charge feel that time has come to take steps toward taking definite action in securing a new location. . . . As it is the business of the Board to organize and maintain colleges, we hope that you can offer some suggestion and advice that will be helpful to the Committee in securing a new location and reorganizing the college.

[39] Data on the Carleton situation have been gathered from the following sources: *A Plan of Co-operation Between the Baptists and Congregationalists of Minnesota in Support of Carleton College and Pillsbury Academy,* Pamphlet; *Carleton College Bulletin,* 23:2, March 1927, "The Catalogue for 1926–27," pp. 37, 38; and correspondence with D. J. Cowling, President of Carleton College, Northfield, Minn.

One of the Board secretaries made a trip to Montana and surveyed extensively the various possibilities, visiting each of the places suggested as a location, talking with key men, and investigating economic conditions. The Presbyterian college located at Deer Lodge had been closed for several years because of lack of support. Three plans seemed feasible to the secretary after making his survey: (1) to combine with Billings Polytechnic Institute, a Congregational institution in Montana, and to run the school under a joint board of Presbyterians and Congregationalists; (2) to unite all the Protestant denominations of the state in one great educational program, carrying on the cultural work at Helena in connection with the college at that place controlled by Methodists, and carrying on the scientific and vocational work at Billings; (3) to make a fresh start and establish a Presbyterian college under separate control. Strong pressure was brought to bear upon the Board to carry out the third alternative by establishing a college at Great Falls, but they discouraged the proposal. The tentative coöperation with the Congregationalists at Billings failed to materialize. Meanwhile, the property at Deer Lodge was sold. The General Board of Education had claims upon the money which was secured, because of appropriations to the college amounting to $83,000. The policy of the Board was to turn over the assets of any institution which ceased to function to another Christian institution in the same state. A fourth proposal came from the student pastor at one of the state institutions, who suggested that the money from the sale of the property be turned over for religious work with Methodist students at the two institutions. He declared:

> More could be done for Christian education in Montana this way than by the institution of either a denominational or interdenominational college. We cannot under any plan have a Christian college that can really compete with our State University.

The final result of the deliberations concerning these various proposals was a plan for a merger of the Presbyterian interests with Montana Wesleyan, the Methodist college at Helena. The plan, as drawn up in 1923, provided for (1) a full, free, and equitable partnership in the control, government, policy, and financial responsibility of the institution; (2) a board of trustees with thirteen members—four to be elected by the Methodist Conference of the state, four by the Presbyterian Synod and five by the

eight persons already elected; (3) the recognition of the present assets of Montana Wesleyan, minus debts, as the basic financial unit for the union, an amount which the Presbyterians would undertake to duplicate as soon as possible; (4) an early united campaign for adequate endowment; and (5) a request that the combined constituencies contribute $10,000 annually, and the Boards of Education $10,000 per year each. The merger was approved by the Presbyterian Board with the provision that the money from the old College of Montana should be used solely for endowment purposes and kept as a separate fund. The name of the consolidated institution was changed to Intermountain Union College.[40]

Fairmount College.—The trustees of the Congregational Foundation for Education sought interdenominational coöperation wherever possible. The president of the Foundation declared:

> We must work for far larger coöperation among the denominations in their educational work. . . . Acquaintance, fellowship, all kinds of coöperation, federation, partial or entire merging are all called for, in various situations and degrees, if we are to make our Christian colleges the indubitable centers of power they ought to be.[41]

The reports of the Foundation contain numerous references to efforts toward such coöperation, some of which were successful and others not.

One of the most interested enterprises of the Foundation related to Fairmount College, located at Wichita, Kansas. This institution was the weaker of two Congregational colleges in the state. Since 1922 efforts have been made to secure some kind of consolidation. It was proposed that the college should be merged with Friends University in Wichita, but the plan failed because of the refusal of the largest donor to Friends University to approve the merger.[42] It was then suggested that Fairmount College and Kingfisher College, a Congregational institution in Oklahoma, might combine. This plan was abandoned after a conference with representatives of the two institutions. The next proposal was that a municipal university be developed at Wichita, of which

[40] Data on the Intermountain Union case were gathered from the correspondence files of the Secretary of the Department of Colleges of the Board of Education of the Presbyterian Church, U. S. A., Philadelphia, Pa.

[41] King, H. C., "The Objectives of the Congregational Foundation for Education," *The Congregationalist*, CVII:40, October 5, 1922, p. 426.

[42] *Report of Activities of Congregational Foundation for Education*, 1921–24, p. 22.

Fairmount College should be the College of Arts and Sciences.[43] After two years of negotiations, at a special election in 1926, the city voted to take over the college as a municipal university and give it tax support. The movement had already been approved by the Foundation for Education and the Kansas Congregational Conference. The president of Fairmount College was retained as head of the new institution. The university operated under the new plan in the fall of 1926.[44]

Pacific University.—In 1924 an effort was made to secure a merger of Congregational and United Presbyterian interests in Pacific University, Forest Grove, Oregon. The United Presbyterian Church had under consideration for some years the establishment of a college in the Northwest, using funds which were retained after the closing of an academy.[45] In 1924 the secretary of the United Presbyterian Board of Education had a conference with the leaders of his church in the Northwest and formulated Articles of Agreement.[46] The proposal was approved by the General Assembly with the proviso: "That such margin of control shall be granted to the United Presbyterian Church as will assure the continuance of the relationship thus established." [47] The Oregon Congregational Conference refused to approve this agreement, because it would practically have transferred control to the United Presbyterian Church.[48] A Committee of the Congregational Foundation conferred with the United Presbyterian Board of Education later in the year. They submitted a proposal for a relationship on a fifty-fifty basis, but it was rejected.[49] Since that time the Oregon Congregationalists have been going on with an increased support of the college.[50]

Pacific Lutheran College.—The Biennial convention of the United Lutheran Church appointed a survey committee in 1920 to

[43] *Op. cit.*, pp. 44, 45.

[44] *Annual Report, Congregational Foundation for Education,* 1926, p. 4.

[45] *Minutes, General Assembly of United Presbyterian Church of North America,* XII, 1908, p. 35.

[46] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1924, pp. 11–15.

[47] *Minutes, General Assembly of United Presbyterian Church of North America,* XVI, 1924, p. 43.

[48] *Report, Activities of Congregational Foundation for Education,* 1921–24, pp. 37, 38.

[49] *Annual Report, Board of Education of United Presbyterian Church of North America,* 1925, p. 12.

[50] *Report, Activities of Congregational Foundation for Education,* 1921–24, p. 38.

study the situation on the Pacific Coast, with a view to establishing a Lutheran College.[51] This committee reported as follows:

> There was common consent that in the founding of new collegiate institutions an effort should first be made for a basis of coöperation with other Lutheran bodies. It was suggested and informally approved that where young men and women cannot go to institutions of the United Lutheran Church, use should be made of such colleges as Concordia at Moorhead, Minnesota, and St. Olaf at Northfield, Minnesota.[52]

In 1922 the Board of Education of the United Lutheran Church reported a proposal of the authorities of Pacific Lutheran College, a Norwegian Lutheran institution at Parkland, Washington, to convert this junior college into a standard college under the joint auspices of the United Lutheran Church, the Joint Synod of Ohio, the Augustana Synod, and the Norwegian Lutheran Church:

> All are agreed that it is financially impracticable for any one of the General Bodies alone to successfully maintain a Standard College on the Pacific Coast. Hence if any Lutheran College is to be achieved in that section it can only be done by the united financial backing of all the General Bodies occupying that territory.[53]

In 1926 it was decided to submit a proposal for coöperative action to the respective bodies, the Norwegian Lutheran Church, the United Lutheran Church, and the Augustana Synod. The proposal suggested a board of directors composed of two trustees elected by each coöperating body and an additional member to be elected jointly. The Board of Education of the United Lutheran Church has expressed its willingness to enter into the agreement if the other bodies approve.[54] In 1927 no further progress toward the achievement of the federation had been made.

Westminster College.—The last example of interdenominational effort in higher education to be described is Westminster College, Salt Lake City, Utah. The Movement toward coöperation followed a survey of the educational situation in Utah by Dr. R. L. Kelly in 1922, in response to a request from the Council of Church Boards of Education and two national home missionary organizations. In his report, Dr. Kelly spoke favorably of the work of Westminster College, which was being supported by the Presby-

[51] *Minutes, Biennial Convention of United Lutheran Church in America,* 1920, p. 491.
[52] *Op. cit.,* 1922, p. 49.
[53] *Op. cit.,* 1922, p. 231.
[54] *Op. cit.,* 1926, pp. 335, 336.

terian Church as a secondary school and junior college. In view of the special condition existing in Utah, with Protestants numbering only a fraction of the total population, the surveyor expressed his judgment that a high-grade institution could be conducted only by the coöperative effort of Protestant denominations. He saw no immediate prospect that the institution could become a standard four-year college, but urged that it should maintain its present secondary and junior college work on a high plane. He suggested that educational recognition could soon be gained by the college if some of the other denominations would each guarantee for a series of years the income equivalent to that required for a faculty member.

Since 1922 the coöperation of several denominations has been solicited. In 1927 two denominations were supporting instructors in the college, the Northern Baptist Convention and the Protestant Episcopal Church; at the same time the Methodist Episcopal Board of Education was contemplating coöperation. The opportunity was being presented to the Congregational and Disciples groups also, with the hope that eventually these six denominations would have a share in the work.

The only agreement which has been drawn with any denomination is a by-law which allows any church body which appropriates money for the support of one instructor the right to nominate two trustees for the board of trustees. This board is elected by the Presbyterian ministers of the state of Utah. There is no requirement that a majority of the trustees shall be members of the Presbyterian Church, and a number of other denominations are represented on its membership. Technically, Westminster College is under Presbyterian control, but for all practical purposes its operation is interdenominational. No effort has been made to reorganize the institution on a strictly interdenominational basis because Dr. Kelly reported the present arrangement to be satisfactory to the coöperating bodies and counseled a continuance of the system. Westminster is the best example which has thus far been discovered of interdenominational coöperation in the support and development of a Christian college sponsored by one denomination.[55]

[55] Information concerning Westminster College was secured from correspondence with President H. W. Reherd, and from a report by Dr. R. L. Kelly, *Coöperation in Education in Utah: Report on Westminster College, Salt Lake City, Utah.* Published in 1922, by the Home Missions Council, 156 Fifth Avenue, New York City.

Summary: Tendencies in Interdenominational Coöperation.— The specific cases which have been described represent a number of different types of coöperation among denominations in the support of educational institutions: joint sharing of membership on boards of trustees; a secondary and a graduate school affiliated with a college; several branches within the same general Protestant group in coöperation; one denomination in control, but others sharing regularly in support. The coöperation of a denominational group in the support of a municipal university is also illustrated. Some of the difficulties involved in securing interdenominational coöperation have also been reflected. Chief among these is the desire for the perpetuation of denominational control, aroused by a pride in one's own church and a distrust of other groups which is still strong in many communions. From the standpoint of numbers, examples of practical coöperation among denominations in higher education in the United States are of little significance. Such movements have succeeded thus far only in critical situations, where denominations found it exceedingly difficult to maintain institutions alone. Nevertheless, the comparatively rare situations cited in this chapter are important as illustrations of the practicability of interdenominational coöperation. They point the way to a more extensive application of the principle of federation and coördination in higher education.

CHAPTER X

PERSPECTIVE AND PROSPECT

It has been the purpose of the foregoing chapters to analyze denominational policies in the support and supervision of higher education with respect to their most important phases: Why denominations created boards of education; what powers they delegated to them; what attitudes they took toward the religious aspects of higher education; how much concern they manifested in purely educational problems; what measures they took to provide financial support; how the boards have been organized for their work; and what efforts were taken in securing coöperation in the maintenance of existing institutions. Only eight denominations were included in this analysis, but they are believed to be representative of most of the Protestant groups of the United States. Primary emphasis was laid upon the *development* of policies, extending in the case of two denominations over a period of eighty years, and upon a *comparison* of one denomination with another in respect to policies. Since summaries were drawn at some length at the conclusion of each phase of the study, an extended review at this point is unnecessary. As a sequel of this analysis, however, there well may be a brief evaluation of the results of the study in respect to its broader significance. In other words, what light does it throw upon the past and what hints does it give concerning the future?

This intensive study of denominational policies in higher education has at least three contributions to make: (1) It provides important data for a study of the history of higher education in the United States during the past century. (2) It affords a significant approach to an understanding of the attitudes of eight Protestant denominations toward higher education, thereby reflecting the inner genius of these denominations. (3) It gives a basis for suggesting the lines along which denominational boards of education must work in the immediate future if their programs are to be effective.

Historical Review

A study of the reports of denominational boards of education throws many sidelights upon the state of higher education in the United States at different periods. The development of these boards can be understood only in the light of the broader background of the development of higher education in general; for changes in denominational policies nearly always were made in response to the changing educational situation. Six stages in the development of these policies may be pointed out fairly definitely.

1. *Before 1860.*—The records of the Society for the Promotion of Collegiate and Theological Education at the West, briefly known as the Western Collegiate Society, are illuminating for a study of higher education before the Civil War. They show that a number of institutions in the Middle West were supported in the early years of their existence by contributions from churches in the East, particularly in New England and New York. They show that there was need of educational supervision because of the multiplication of colleges and the growing denominational rivalry in higher education. They show that there was in existence a supervisory organization which was remarkably tolerant in its religious policies, energetic in its efforts to put educational programs on a sound basis, and zealous for interdenominational coöperation. The policies of this Society are still worthy of careful study by modern denominational leaders in higher education.

2. *After the Civil War.*—The records of denominational boards of education during the generation following the Civil War reflect the mushroom growth of educational institutions affiliated with the churches. Local pride, real estate speculation, and denominational ambitions combined to establish "colleges" which were frequently poorly located and ill equipped. This tendency toward the founding of institutions without regard to any farsighted policy was not new after the Civil War, but it raised more problems than ever before because of the rapid rise of state universities and public high schools. It became increasingly difficult for the churches to support their educational institutions under the system, or lack of system, then in vogue. The poverty-stricken condition of many colleges in this period is described in a book by Charles F. Thwing, published in 1883:

> The large majority of the better colleges of the West, founded between 1840 and 1880, have been obliged to contend, year after year, against the most common and pressing wants. Their students have been few, and these few as poor in purse as the college. The salaries of their professors have too frequently been the merest pittance. Their funds have run so low that bankruptcy frequently stared them in the face. They have been aided in donations from the churches of the religious denominations which they represent. Their presidents have besieged the liberal and wealthy men of the East for gifts or bequests.[1]

It was in response to conditions such as this that denominational boards of education began to develop, in order to aid in the support and supervision of institutions. The United Presbyterian and Methodist Episcopal Churches made efforts in this direction, and the Presbyterian Church, U.S.A., formed a new organization to give special attention to colleges.

3. *Close of Nineteenth Century.*—Two of the important developments in higher education in the latter part of the nineteenth century were the establishment of a number of privately endowed universities with large sums at their disposal, and the beginning of standardizing agencies. Each of these developments found its counterpart in the denominational field. The University of Chicago, chartered in 1890, had a more definite relation to the churches than the other foundations of this period,[2] and was sponsored by the American Baptist Education Society, which in turn was supported almost entirely by Mr. Rockefeller. To this Baptist Society more than usual interest is attached, because it was the forerunner of the General Education Board and followed many of the principles in its benefactions which were adopted later by the foundation. Among the standardizing agencies which developed in the latter part of the nineteenth century, the University Senate of the Methodist Episcopal Church deserves prominent mention. It was in some respects the pioneer organization of this kind in the United States. The story of its establishment and the history of its enactments form one of the most interesting chapters in the development of denominational policies in higher education.

4. *The Years 1910–1918.*—In the first decade of the twentieth century came the establishment of the General Education Board

[1] Thwing, Charles F., *American Colleges,* 2nd Ed., p. 145. G. P. Putnam's Sons, New York City, 1883.

[2] Cf. Sears, Jesse B., *Philanthropy in the History of American Higher Education.* U. S. Bureau of Education Bulletin, 1922. No. 26, pp. 67–73.

and the Carnegie Foundation for the Advancement of Teaching. The increased activity of denominational agencies in higher education during the following years can be related definitely to the development of these educational foundations. For one thing, a great impetus was given to the raising of endowment funds by the churches and church boards to meet the conditions set by the General Education Board as a basis for making grants. New emphasis was laid on the improvement of educational standards. Moreover, the existence of colleges on a denominational basis was challenged by the regulation of the Carnegie Foundation which barred all institutions under denominational control from participation in its funds. The nature and function of church colleges was subjected to careful definition. The period beginning approximately with 1910 (earlier in the case of the Presbyterian Board) was marked by the strengthening of the Boards of Education of the Methodist Episcopal, Presbyterian and United Presbyterian Churches and by establishment of the Baptist and Disciple Boards of Education, as well as by the beginning of greater activity in two Lutheran bodies. At the same time there developed the Council of Church Boards of Education, which promptly began to exert an important influence on the promotion and unification of denominational educational programs.

5. *Post-War Period.*—Following the close of the World War, higher education in the United States entered a new era. The colleges and universities were crowded with students; unprecedented demands were made upon the financial resources of institutions. Great campaigns for endowment and building funds were carried on. The denominational colleges shared, of course, in this development. Practically every denomination raised larger sums for education than ever before in its history. Many institutions became more prosperous than they had ever been: they had larger student bodies; the curriculum was greatly expanded; gifts from alumni and the churches poured in. New emphasis was placed upon the Christian aspects of higher education. The denominational college seemed more firmly entrenched than ever before and few rose to question its existence.

6. *From 1922 to Date.*—It was not long, however, until the optimism of leaders in higher education was somewhat diminished.

New problems emerged, or old problems assumed new seriousness; inflation gave way to depression. Denominational movements had much less financial success than was anticipated. Larger student bodies brought increased costs. Educational standards were continually raised by state departments of education and regional standardizing agencies. New experiments were launched in the organization of the curriculum of higher education. The function of a four-year liberal arts college was challenged more seriously than ever before. These changed conditions have caused denominational boards of education to redouble their efforts. In the light of this current situation the recent developments in the policies of these boards with respect to educational surveys, departments of promotion, and interdenominational coöperation can be more easily understood. The problems of those who were responsible for higher education among the churches were increased during this period by the fact that mergers and reorganizations within the denominations diverted a considerable amount of thought and energy. Important among these reorganizations were the merger of Lutheran bodies to form the United Lutheran and Norwegian Lutheran Churches and the unification of all educational work under one board in the Methodist Episcopal and Presbyterian Churches. By 1927, however, practically every board of education among the eight denominations studied was girding its loins for new enterprises.

Distinctive Denominational Policies

Although the policies of denominations in higher education vary somewhat with the changing times and the individual leaders, the records of the Boards of Education reflect with fair accuracy the distinctive emphases of each denomination.

Congregational.—The Congregational Churches were pioneers in the promotion and supervision of higher education in the West in the middle of the nineteenth century. They have been strong advocates of the autonomy of individual colleges. This policy prevented any extended denominational effort in behalf of educational institutions until very recent years. Since 1920 an attempt has been made to build up an educational foundation which would bind the Congregational colleges closer to one another and to the churches. Thus far the movement has met with little success. Congregationalists have always been liberal as a denomination in

religious viewpoint, concerned about high educational standards, and strong supporters of interdenominational coöperation in higher education.

Presbyterian Church, U. S. A.—Presbyterians shared for a time in the support and supervision of western educational institutions in the middle of the nineteenth century, but soon carried on such activity on a denominational basis. Later in the century the Presbyterian Church, U. S. A., was the first group to give denominational aid to colleges. Increasingly large funds were called forth from the churches for the institutions, including a permanent central fund at the disposal of the Board of Education. Strong emphasis has always been laid on religious instruction and the Christian element in higher education. High educational standards have been recommended and definitely formulated at several periods. The Presbyterian Church, U. S. A., has been an ardent supporter of administrative efficiency. This policy culminated recently in the unification of all educational work of the denomination under one board.

United Presbyterian.—Although the United Presbyterian Church is a small denomination with few colleges, it was one of the first to establish an organization for the promotion of higher education. The active support of institutions did not begin until near the close of the nineteenth century and the chief strength of the Board of Education has been developed within the past fifteen years. The United Presbyterians have put strong emphasis on Biblical instruction in their institutions. The colleges are closely related to one another and to the Church. In recent years special attention has been given by the board to financial and administrative efficiency.

Methodist Episcopal.—The Methodist Episcopal Church established a Board of Education with strong constitutional powers at a comparatively early date, but the active supervision of institutions began near the close of the nineteenth century. The direct aid of colleges through denominational channels has been a comparatively recent development, but the benevolent system for higher education is now carefully centralized. Unusually ample powers are given to the Board of Education; yet it has always worked in close

coöperation with the colleges. Outstanding attention has been given to educational standards, resulting in the formulation of definite academic requirements before such steps were taken by private and state agencies. No stress has been laid upon the doctrinal phases of religious instruction in Methodist colleges. Systematic administration and organizational efficiency have characterized the work of the Methodist Episcopal Church in higher education. The most recent development in this direction has been the unification of the whole educational program of the denomination under one board.

Baptist.—There was a phenomenal development of a Baptist educational society near the close of the nineteenth century, with an extensive program of support and supervision. This movement was based upon individual gifts, however, rather than upon denominational effort. After a period of inactivity a Board of Education was established by the Northern Baptist Convention. A decided individualism has been characteristic of the colleges in their religious and educational policies, but the denomination has developed a centralized financial system. The efforts of the Board have been based on personal contacts and informal procedures, rather than upon denominational legislation.

Disciples.—The Disciples of Christ were not successful in establishing any nation-wide agency dealing with higher education until within the past fifteen years. When a Board was established, it gave a remarkable stimulus to the financial support of the educational institutions. The policies of this Board have been controlled largely by the administrators of Disciples colleges. Extensive use has been made of educational surveys. A unique system of financial administration has been developed for securing coöperation between the Board of Education, the churches, and the colleges, whereby efficiency has been achieved without the sacrifice of the traditional principle of local autonomy.

United Lutheran.—The Lutheran policy of retaining a large degree of autonomy in the regional synods has prevented any extensive development of a centralized denominational program in higher education. The General Synod was the only one of the three earlier bodies to develop significant policies in relation to its

institutions. Since the merger by which the United Lutheran Church was established occurred only in 1918, the development of a unified educational program and adequate financial support is still in process. Prominent emphasis has been laid on religious instruction.

Norwegian Lutheran.—The merger of three bodies ten years ago made necessary a gradual development of a unified educational policy in the Norwegian Lutheran Church, which is not yet complete. The Church controls some of its educational institutions directly. It has followed a conservative policy in respect to religious instruction. It has given unusually liberal financial support to its colleges, especially those institutions under the direct control of the Church.

Future Development of Boards of Education

To attempt to set up specific standards that would be applicable to all denominational boards of education or to compare the work of these boards according to some absolute criteria would be as unsound in principle as it would be difficult in practice. Such an approach is impracticable because the eight denominations studied vary so greatly in the size and strength of their educational institutions, in their religious viewpoint, and in their organizational theory. It is both possible and valuable, however, to express judgment concerning the policies of denominational boards of education which should be followed if their programs are to increase in effectiveness. Most of these judgments have already been suggested in preceding chapters. Most of them are based upon tendencies which are already apparent in some boards. Denominational boards of education have usually developed their programs in response to changing needs of their constituencies; along what lines should adjustment now take place?

1. Boards of education should concern themselves to a greater extent with the definitely *educational problems* of the college. Such problems include questions of educational objectives, organization of the curriculum, methods of instruction, orientation of freshmen, correlation of extra-curricular activities with the curricular program. These problems should be considered particularly from the standpoint of their relation to the development of character. It

is not enough that there should be systematic instruction in religion, nor even a general effort to provide a religious "atmosphere"; it must be recognized that everything which takes place in the college community has some by-products in character formation. More careful consideration needs to be given to the attitudes and habits which are being formed through the methods used in the classroom, the conduct of voluntary or compulsory religious services, the administration of discipline, membership in fraternities, participation in athletics, and other activities in which students engage. The boards must secure definite information on the situation in their colleges in respect to such matters, in addition to the usual data which are sought in educational surveys.

2. It is desirable that boards of education should think through again the whole question of the *place of the denominational college*. A number of current developments make such a reconsideration necessary: the growth of junior colleges on the one hand and of professionalized university courses on the other; the increasing difficulty of securing adequate funds for the maintenance of high-grade educational institutions; the emphasis on character building and religious instruction which is gaining ground in state universities and privately endowed institutions; the increase of inter-denominational fellowship. If denominational colleges are to be maintained on their present basis, their function must be more carefully defined; if they are in some cases to be modified or eliminated, practicable procedures for their expansion or curtailment must be worked out, with due regard to preserving the essential values of the present order.

3. Boards of education should not promote or endorse a *financial campaign* for any institution until they are sure that the program of the institution is justified in the light of fundamental educational considerations. The right of a college to expand or to exist in its present form should be carefully considered with reference to the resources of its constituency and the nature of neighboring institutions. This policy has been accepted in principle for many years, but it should be carried out more consistently in practice through the inauguration of careful surveys by disinterested experts. As a basis for financial promotion, as well as educational guidance, boards of education should aim to have surveys made of every

institution and of the denominational program of higher education as a whole. When such a survey reveals that an institution deserves increased support in order to do effective educational work, the board has a sound basis for appealing to the churches for more generous giving. If denominational colleges are to be supported on a first-class level, higher education must be given a much more prominent place in the benevolent budget of the churches.

4. In order to meet the increasing demands of educational problems, it is advisable that an *educational expert* be added to the staff of each board of education. The need for special workers in the fields of financial promotion and religious guidance has been recognized by boards of education; it is now of pressing importance that there be an executive who shall conduct or supervise educational surveys and give counsel to administrators on the basis of the best current procedures in higher education. In a small denomination a part-time secretary might be able to care for these duties, but in most cases there would be more than enough work to require the full service of a specially trained officer.

5. In those denominations where the educational work has been unified under one board, the *integrity of the department* which deals with higher education ought to be carefully guarded. A small proportion of persons should be chosen for membership on a board of education because of their special familiarity with educational institutions. These persons could then be assigned to the sub-committee which considers the problems of the colleges and other institutions. When the board of education meets, the sub-committees hold separate meetings for the transaction of affairs relating to their special fields. At times during the session there should be conferences in which all members of the board of education take part, and where the problems of religious education as a whole are considered. In this way it would be possible to keep special fields within the control of those who are technically trained, and at the same time avoid the dangers of the older system in which each interest could be promoted without regard to duplication of effort.

6. Boards of education should maintain a close *relationship to the colleges* of the denomination. This *rapport* is essential, both

for the sake of assuring the development of a sympathetic understanding between the board and the college administrators, and for giving these administrators a share in the formulation of important policies. Such contacts should be secured through frequent visits to individual institutions by the board executives and through occasional conferences of representatives of all the institutions.

7. Boards of education also have a difficult but important educational task in spreading throughout the denomination *information concerning problems* of the colleges. Both denominational leaders and the rank and file of the membership should know more about the changed conditions under which colleges are operating, the difficulties they face both educationally and financially, and the significant efforts which are being made toward reconstruction. Regardless of the vision which boards of education may have, progress will be difficult unless local churches and regional church bodies can be taught to make their decisions concerning educational institutions with greater intelligence and less regard for local interests than they have in the past.

8. Finally, boards of education should face more definitely the possibilities of *coöperation and coördination* in the support of educational institutions. In some cases coöperative arrangements with state universities might be made, whereby the church colleges would assume responsibility for certain specific functions. Where the institutions are located close together, for example, the denominational institution might become the liberal arts college of the university, and reciprocal credits could be granted. In certain other cases the denominational institutions might restrict their curriculum to that of a junior college. The most immediate possibility for coöperation, however, lies in more cordial relationships between denominations in the support of educational institutions. Two or more colleges could sometimes be combined to advantage; in other cases two or more denominations could join in the support of an institution already existing. If the church colleges are to be maintained in accordance with high academic standards with an assurance of permanent existence, such interdenominational coöperation looms in some regions as an absolute necessity. Such a forecast as the following ought to be increasingly realized:

"It seems inevitable that the whole problem of denominational support for educational institutions will tend more and more in the direction of denominational coöperation in the support of better institutions. . . . It is to be hoped that this policy of concentration will gradually overleap denominational lines and bring the great churches of America into coöperation in the development and support of adequate and influential educational institutions." [3]

[3] Address by Donald J. Cowling, "The Congregational Foundation for Education," *Association of American College Bulletin,* VIII:3, March 1922, pp. 139, 140.

CHAPTER XI

THE BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH

The facts with reference to the Board of Education of the United Lutheran Church, including purposes, policies, and methods of operation, have been given in the preceding pages of this volume. The most important facts with reference to the Board are found in the document as follows:

History, purposes, and powers—pp. 172 to 177
Educational policies—pp. 243 to 248
Financial policies—pp. 288 to 291

This section is divided into two parts as follows:

1. Personnel, as to membership, tenure, and selection
2. Policies, functions and duties with respect to
   (*a.*) Religious policy
   (*b.*) Educational policy
   (*c.*) Administrative and financial policies

Personnel of the Board of Education

Present Status.—The Board of Education consists of twenty-one members, elected for a term of six years, seven being elected at each Biennial Convention of the Church. No member of the Board is eligible for election for more than two successive terms. By a rule of the Church no person who is a member of the Board of Education can be a member of more than one other board at the same time. Although no official statement can be found concerning the proportion of ministers and laymen which is to be maintained, in practice, ministers have always been in the majority on the Board of Education of the United Lutheran Church, in a ratio of four ministers to three laymen (p. 321). No specifications have been made concerning the way in which these members are to be distributed throughout the Church. Nominations

are made as follows: a Nominating Committee of nine ministers and nine laymen is appointed by the president at each Convention, to make nominations for vacancies on all of the boards. The Board of Education itself may nominate a number equal to the vacancies existing. If it fails to make such nominations, the Nominating Committee is required to present the names of twice as many individuals as are to be elected. Nominations may also be made from the floor. The Convention then elects to membership those whom it chooses.

Concerning the size of the membership no change is suggested so long as the term of office is six years. It is believed, however, that it would be in the interest of efficiency and stability to lengthen the term to ten years. In case of a ten-year term the size of the membership should be twenty to allow an even number of vacancies each biennium.

It is the further judgment of the Survey Staff that the ministers on the Board should not always outnumber the laymen and that selection on any basis of class distinction should be eliminated. Rather, members should be chosen with a view to their special fitness for the work of the Board of Education, and to an equitable representation of the various synods of the Church.

Instead of the present practice of double nomination, the Nominating Committee of the Convention should confer with the Board of Education concerning persons suitable for membership, and only one set of nominees should be presented to the Convention, with the privilege of further nominations from the floor.

Policies, Functions, and Duties

Religious Policy.—There are several specific references to religious policy in the records of the United Lutheran Church and the Board of Education. In the Constitution of the United Lutheran Church (1918 Convention Minutes, p. 63) the doctrinal basis of the Church is definitely outlined with reference to the creeds and confessions to which the Church adheres. It is assumed that all boards of the Church will carry on their work in accordance with these doctrines (1920 Convention Minutes, p. 257). It has also been ruled that any institution desiring to receive aid from the Board of Education shall be organically connected with a synod of the United Lutheran Church, or shall be directly authorized by the Church as a body, or shall, by charter provision, have at least

two-thirds of its board of trustees members of the Church (*Ibid.*, p. 39). The United Lutheran Church has further committed itself to the principle that educational institutions should put themselves under direct synodical direction as soon as possible (1920 Convention Minutes, p. 74). The Board of Education has declared that the principal reason for the existence of Christian colleges is to exalt the Bible and the Christian religion in the curriculum (1920 Convention Minutes, p. 260). It has advocated that the study of the Bible be made one qualification for the receiving of aid (*Ibid.*, p. 260).

The following general recommendations are made with reference to these matters:

1. In the case of institutions which are neither organically connected with a synod of the United Lutheran Church nor required by charter provision to have two-thirds of their boards of trustees members of the United Lutheran Church, the Board of Education should formulate criteria by which it may determine whether or not an institution is to be considered as affiliated with the United Lutheran Church and entitled to receive appropriations from the Board of Education.

2. As an agency of the United Lutheran Church, the Board of Education is obligated to give special attention to those features of its institutions which differentiate them from privately endowed and state institutions, to define more specifically the distinctive marks of a Christian college, and to determine by investigation the extent to which these characteristics are present in its institutions.

Educational Policies.—Although the Board of Education has given some consideration to formulating an educational policy and has made general statements concerning its educational functions, such a policy has not been brought before the United Lutheran Church for serious discussion and formal approval. The closest approach to the formulation of an educational policy was made in the report of the Board to the 1920 Convention (Minutes, p. 261). It is exceedingly important that the Board should adopt a definite policy with reference to higher education embodying the following recommendations:

1. To foster the development of coöperation among the Lutheran institutions and between the Lutheran institutions and others in order that these institutions may exercise a greater de-

gree of leadership in the whole enterprise of higher education in the United States and develop special features of the program in the several colleges and thus provide for maximum use of available resources.

2. To be guided in all decisions regarding educational policy on the basis of carefully ascertained facts. This implies that the Board be equipped to engage continuously in survey and research.

3. To foster existing institutions, or establish new ones only when there is assurance that they can be maintained on a high educational level.

4. To guide in the determination of educational policies within the individual institutions, their several constituencies, and the United Lutheran Church as a whole, by:

(*a*) Proposing and promoting educational programs and principles

(*b*) Promoting continuous investigation and research and making available expert advice on important educational and administrative problems, such as curricula, physical plant, budgeting and accounting, records, equipment, etc.

(*c*) Conducting frequent conferences on educational problems among the representatives of the various Lutheran institutions.

Administrative and Financial Policies.—Few financial policies have been specifically stated in the official documents of the United Lutheran Church or the Board of Education. In one of these statements (p. 291) the Executive Board voiced its judgment that institutions with stronger constituencies should receive their principal or total support from the synods immediately concerned, and recommended that the Board of Education follow this principle (1920 Convention Minutes, p. 74). In the same year the Board reported a plan of appropriation somewhat at variance with this recommendation of the Executive Board, whereby specific sums were to be distributed to each of the various types of institutions, with provision for larger appropriations in case of special necessity (p. 291), (1920 Convention Minutes, p. 252). It was clearly stated, however, that the appropriations for the past biennium were not to be regarded as a precedent for the future (1920 Convention Minutes, p. 260).

The Budget.—In Table 315 will be found the total church budget, the apportionment to the Board of Education over a period of years, and the percentage which this amount is of the total church budget. It will be noted that while the amount apportioned to education has increased from $150,000 in 1919 to $192,500 in 1928, the percentage apportioned to education has decreased progressively up to 1926, after which year it has remained the same. This is unfortunate in view of the great financial needs of the institutions and the inadequacy of the financial support of the work for Lutheran students in non-Lutheran institutions.

TABLE 315

THE BUDGET OF THE UNITED LUTHERAN CHURCH

YEAR ENDING	TOTAL CHURCH BUDGET	TO THE BOARD OF EDUCATION	PERCENTAGE TO THE BOARD OF EDUCATION
November 30, 1919	$1,345,000	$150,000	11.10%
November 30, 1920	--	--	--
November 30, 1921	$1,655,000	$150,000	9.06
November 30, 1922	--	--	--
December 31, 1923	$1,682,000	$150,000	8.92
December 31, 1924	$1,814,500	$160,000	8.82
December 31, 1925	--	--	--
December 31, 1926	$2,000,000	$175,000	8.75
December 31, 1927	--	--	--
December 31, 1928	$2,200,000	$192,500	8.75

TABLE 316

INCOME OF THE BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH

YEAR	FROM APPORTIONMENT OF U. L. C.	FROM OTHER SOURCES	TOTAL
1919	$ 24,531.00	$ 6,365.83	$ 30,896.83
1920	97,236.00	45,150.78	142,386.78
1921	101,864.39	7,381.79	109,246.18
1922	107,476.13	8,736.37	116,212.50
1923	93,300.00	9,034.39	102,334.39
1924	105,917.20	10,849.53	116,766.73
1925	96,138.00	9,498.36	105,636.36
1926	110,586.00	16,989.37	127,575.37

Income.—The complete statement of income is appended to this section of the report (Table 319). A summarized statement is given in Table 316.

Expenditures.—The complete statement of expenditures is appended to this section (Table 320). A summarized statement for each year, under six classifications, is given in Table 318, and Table 317 shows the percentage expended for each classification. The percentage allotment for each enterprise has varied but slightly from year to year. Amounts ranging from about 55 per cent to 60 per cent of the total have been granted to colleges and seminaries, the colleges receiving about three times as much as the seminaries. During the last four years the student pastor work has received about 17 per cent of the total allotment, an amount

TABLE 317

SUMMARIZED ITEMS OF EXPENDITURE OF BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH BY PERCENTAGES

	1919	1920	1921	1922	1923	1924	1925	1926
Seminaries	5%	6%	10%	11%	10%	10%	12%	13%
Colleges	66	73	52	49	40	42	35	41
Seminaries and colleges	--	1	3	2	5	6	4	5
Staff	16	8	12	21	18	17	18	16
Student pastors	--	6	12	8	15	14	18	15
Annuities, etc.	13	6	11	9	12	11	13	10

TABLE 318

SUMMARIZED ITEMS OF EXPENDITURE OF BOARD OF EDUCATION OF UNITED LUTHERAN CHURCH

YEAR	SEMINARIES	COLLEGES	SEMINARIES AND COLLEGES	STAFF (BOARD)	STUDENT PASTORS	ANNUITIES, ETC.	TOTAL
1919	$ 1,249.98	$ 15,749.94	--	$ 3,729.29	--	$ 3,103.56	$ 23,832.77
1920	8,438.20	106,133.42	$1,050.00	11,845.91	$ 9,570.24	8,411.90	145,449.67
1921	10,623.53	55,358.18	2,833.32	12,683.75	13,197.97	11,452.89	106,149.64
1922	10,426.24	48,586.78	1,816.65	20,775.58	7,705.84	9,395.88	98,706.97
1923	10,004.76	40,502.25	4,759.82	18,553.30	14,985.24	12,415.65	101,221.02
1924	12,128.51	50,340.07	6,495.68	20,525.36	17,185.03	13,024.56	19,699.21
1925	12,741.63	36,858.27	4,352.98	19,778.08	18,908.61	13,481.58	106,121.15
1926	15,815.64	51,391.59	6,670.94	20,423.98	19,284.24	13,008.06	126,594.45

slightly greater than the seminary grant. Salaries of staff members of the Board itself have required about the same sum as the amount set aside for student pastor work.

It is assumed that the Board of Education will continue to make administrative and financial provisions for the four activities which may be regarded as its major functions:

1. Rendering expert service to the educational interests of the Church and its institutions through the maintenance of a central professional staff.
2. Aiding seminaries through subsidies and expert service.
3. Aiding colleges through subsidies and expert service.
4. Aiding student pastor work through subsidies and expert service.

It is impossible to recommend the precise percentage of the total income of the Board which should be spent for each of these four activities because (1) their absolute or relative importance cannot be determined; (2) no data have been gathered concerning the needs of the seminaries, since this was not a part of the survey; and (3) the amounts needed for the support of the student pastor work are largely a matter of judgment and estimate rather than accumulated experience or consensus of opinion.

The total amounts available for distribution are so small that their chief value lies in official recognition of the institution and the activity rather than in the weight of the subsidy itself.

It is to be regretted that the percentage of the total church budget apportioned to the Board of Education has decreased throughout the years. Again, while the Survey Staff cannot suggest what the percentage should be, since only a portion of the activities of the Church has been studied, the hope is entertained that the Church may increase the percentage apportioned to education.

Recommendations Concerning Staff and Board.—It is implicit within the very meaning and purpose underlying the creation of the Board of Education by the Church that the Board be provided with expert staff members in order that it may be a functioning body, capable of reaching decisions on the basis of data gathered by its staff, and in turn serving the colleges and educational enterprises as a constructive sphere of influence. The first duty of the

Board is to appoint a staff of properly qualified individuals. The salaries for these staff members, and the overhead charges, constitute the first claim upon the income of the Board.

As outlined in the Constitution of the Board (1920 Convention Minutes, pp. 253–59), there are to be the following secretaries:

1. General or executive secretary
2. Secretary for institutions
3. Secretary for recruiting for the ministry
4. Secretary for Lutheran students in non-Lutheran institutions
5. Secretary for women students

Four secretaries are now in the employ of the Board: one secretary for the first three functions outlined above; one for the fourth; and two for the fifth. The office of one secretary is at Harrisburg, that of another is at Norristown, and the other two are at New York.

It is recommended that as soon as possible the position of General Secretary should be filled by an educator of outstanding qualifications. The position should be considered as important as a college presidency, or of even greater importance. There should be corresponding recognition in salary.

It is recommended that provision be made for advancing the whole educational program of the Church by rendering expert advice and service with reference to (1) finance and publicity, (2) research and statistics, (3) theological seminaries, (4) colleges, and (5) student work in non-Lutheran institutions. As soon as possible staff members should be assigned to each of these special fields. The staff should be concentrated at a central headquarters.

Recommendations Concerning Aid to Colleges.—The principle of aid or subsidy for definite projects is recommended instead of aid for general support.

It is the judgment of the Survey Staff that the projects in which the Church should aid the colleges are those which give the colleges their essential character and differentiate them from either state or private institutions. Such differentiating activities fall within the field of religion—as activities, worship, advice, and instruction. It is definitely recommended that the department of religion be the first project aided in each institution.

To be eligible for aid each institution should be required to submit a plan stating the purpose, organization, and scope of the department. Upon approval of this plan, the institution should be granted a sum sufficient for *one* appropriately educated full-time faculty member of this department. His work could include one or all of these fields: Bible teaching, religious education, or direction of religious work and activities.

It is further recommended that the Board of Education spend whatever remaining funds are available for aid to colleges for the further promotion of religious instruction and activities in ways which may be from time to time determined, such as conduct of experiments, maintenance of demonstration centers, preparation of teaching materials, and awards of scholarships or establishment of loan funds for the advanced education of workers in this field.

The total amount of money set aside for colleges in the years to come should not be less than the amount so spent at present. Every effort, consistent with the other obligations of the Board, should be made to increase it.

Recommendations Concerning Aid to Seminaries.—None are made inasmuch as the seminaries were excluded from the study, by original agreement.

Recommendations Concerning Aid to Work Among Lutheran Students at Non-Lutheran Institutions.—Since the promotion of the student work in the non-Lutheran institutions is one of the most important responsibilities of the Board of Education, in cooperation with the synods, every effort should be made to obtain more adequate financial support. It is not likely that the Church can provide in its budget adequate amounts for this purpose.

The best solution appears to be for the Board of Education to attempt to obtain an endowment for the enterprise. The goal for this endowment fund should be at least $1,000,000.

The Board should aid with advice and service of staff members, all attempts to care for the religious life of Lutherans attending non-Lutheran institutions, regardless of the number of such students at any institution. It should officially recognize for aid groups of one hundred or more students at any one center, provided the proper organization has been established for the administration of the work.

The proper organization is regarded as follows: establishment and maintenance of coöperative relations between the synod or synods in which non-Lutheran institutions are located and the Board of Education of the United Lutheran Church; and the creation of a board of trustees for each unit to control the enterprise, such control to include: receipt and disbursement of funds, approval of the program, and the employment of the necessary staff. This board should consist of five members: two members appointed by the synod or synods, in any manner agreed upon, two members appointed by the Board of Education of the United Lutheran Church, and a fifth member appointed by these four who shall be on the staff of the institution which the Lutheran students are attending.

This board should draft a plan showing how the work is to be organized and conducted, and when the plan is approved by the Board of Education, the local board will be eligible to receive funds.

The Board of Education should allot to each local board of trustees an amount indicated by the ratio which the Lutheran students attending the institution bear to the total number of Lutheran students comprising all recognized groups organized as above described.

Note: The Survey Commission, believing that the proposal made by the Survey Staff, for aid on the basis of number of students, does not afford a satisfactory basis, adopted the following as a substitute: The factors to be considered in determining the institutions to be aided and the amount of aid should be:

(*a*) The importance and location of the institution
(*b*) The number of Lutheran students
(*c*) The type and wealth of the congregation
(*d*) The resources of the synod or synods
(*e*) The personal and professional qualifications of the pastor, and
(*f*) An approved organization

Where the aid extended by the Board of Education is $500 or more, the proper organization is regarded as follows: establishment and maintenance of coöperative relations between the synod or synods in which the non-Lutheran institutions are located and the Board of Education of the United Lutheran Church, and the

TABLE 319

STATEMENT OF INCOME OF THE UNITED LUTHERAN CHURCH

SOURCE	1919	1920	1921	1922	1923	1924	1925	1926
Allegheny Synod	--	$ 48.00	--	--	--	--	--	--
Augustana Synod—religious work among university students	$ 1,000.00	1,000.00	--	--	--	$ 2,000.00	$ 2,000.00	$ 2,000.00
Chicago Synod	--	259.43	--	--	--	--	--	--
Congregations	--	30.44	--	--	--	--	--	--
Donations	--	--	$ 668.01	$ 1,240.82	--	--	--	--
Saskatoon building fund	--	--	--	--	--	998.52	--	--
Community funds	--	--	--	--	$ 728.26	955.00	1,282.28	1,965.93
Interest on deposits	15.78	270.92	137.54	141.37	174.12	79.87	139.31	170.16
Interest on mortgages	--	--	375.00	810.00	--	--	--	--
Loans	--	--	--	--	--	--	--	2,500.00
Lutheran coöperative committee	--	--	450.00	--	--	--	--	--
Lutheran student work committee (Philadelphia)	--	--	--	--	--	1,500.00	2,212.00	1,800.00
Lutheran women's league (New York)	--	--	100.00	50.00	--	--	--	--
Breklum-Kropp relief	6.43	--	--	--	--	--	--	1,863.75
Sale, Midland College campus	--	41,000.00	--	--	--	--	--	--
Miscellaneous	--	--	85.44	603.12	1,897.33	795.00	130.25	264.95
Synod of New England for Boston work	59.50	--	--	--	--	--	666.64	1,999.92
Treasurer Board of Education General Council	108.92	--	--	--	--	--	--	--

Treasurer Board of Education General Synod	$ 273.47	$ --	$ --	$ --	$ --	$ --	$ --	$ --
Treasurer Board of Education United Synod South	110.59	--	--	--	--	--	--	--
Treasurer General Council —committee on religious work in state universities	4,409.35	--	--	--	--	--	--	--
Treasurer Ministerium of Pennsylvania	177.22	--	--	--	--	--	--	--
Treasurer synod Central Canada	16.00	--	--	547.50	--	--	--	--
Treasurer U.L.C. from synods—special and miscellaneous	--	624.23	--	--	688.00	522.18	692.88	--
Treasurer U.L.C. on apportionment	24,531.00	97,236.00	--	--	93,300.00	105,917.20	96,138.00	110,586.00
United Church	--	--	101,864.39	107,476.13	--	--	--	--
Treasurer West Pennsylvania Synod	88.57	74.43	--	--	--	--	--	--
Treasurer U.L.C. Waterloo professorship and special	--	--	--	--	1,316.49	998.96	--	1,017.66
Treasurer Women's Home and Foreign Mission Society	100.00	--	--	--	--	--	--	--
Treasurer U.L.C. Women's Missionary Society	--	1,843.33	1,874.28	2,940.70	4,230.19	3,000.00	2,375.00	3,407.00
United, general and branch synods	--	--	3,644.76	2,402.90	--	--	--	--
Washington convention offering	--	--	46.76	--	--	--	--	--
Total	$30,896.83	$142,386.78	$109,246.18	$116,212.54	$102,334.39	$116,766.73	$105,636.36	$127,575.37

TABLE 320

STATEMENT OF EXPENDITURES OF THE UNITED LUTHERAN CHURCH

To Seminaries	1919	1920	1921	1922	1923	1924	1925	1926
Brekium Kropp Seminary	--	--	$ 1,250.00	$ 2,214.16	$ 2,291.66	$ 3,124.99	$ 6,583.32	$ 6,753.70
Chicago Seminary	--	$ 2,083.30	1,249.98	1,833.30	833.33	1,166.67	583.34	1,333.32
Hartwick Seminary	$1,249.98	2,083.30	1,458.31	1,624.98	1,000.00	1,400.00	900.00	1,400.00
Martin Luther Seminary	--	--	750.00	850.00	500.00	500.00	333.32	624.99
Mount Airy Seminary	--	--	--	--	250.00	25.00	--	--
Northwestern Seminary	--	--	--	--	50.19	--	--	--
Pacific Seminary	--	2,183.30	3,456.95	2,095.50	2,996.25	2,995.18	2,466.66	2,786.98
Southern Seminary	--	2,088.30	2,458.29	1,808.30	2,083.33	2,916.67	1,874.99	2,916.65
Total	$1,249.98	$8,438.20	$10,623.53	$10,426.24	$10,004.76	$12,128.51	$12,741.63	$15,815.64

To Colleges	1919	1920	1921	1922	1923	1924	1925	1926
Carthage College	$ 2,499.96	$ 4,999.97	$ 7,166.65	$ 3,900.00	$ 4,186.61	$ 5,833.39	$ 3,749.98	$ 5,883.32
Elizabeth College	--	3,758.00	3,000.00	4,050.00	--	--	--	--
Gettysburg College	2,250.00	3,750.00	1,875.00	3,695.00	1,500.00	2,315.00	1,050.00	2,400.00
Lenoir Rhyne College	--	3,750.00	3,000.00	2,550.00	1,800.00	1,800.00	1,350.00	2,100.00
Marion College	--	833.30	1,083.31	1,299.98	2,083.33	2,916.67	208.33	2,291.67
Midland College	6,499.98	49,666.64	12,166.65	6,500.00	12,163.33	12,000.00	11,000.00	12,000.00
Mont Amoena Seminary	--	833.30	1,249.98	799.99	833.33	1,166.67	833.33	1,083.32
Collegiate Institute	--	833.30	1,583.31	466.66	1,999.99	2,000.00	1,666.65	2,166.65
Muhlenberg College	--	8,333.31	4,999.99	6,966.66	1,500.00	2,125.00	1,050.00	2,400.00
Newberry College	--	3,750.00	3,000.00	2,550.00	3,000.00	4,200.00	3,000.00	3,900.00
Roanoke College	--	8,784.00	3,750.00	1,800.00	2,500.00	3,500.00	2,750.00	3,000.00
Summerland College	--	833.30	1,249.98	966.65	1,500.00	2,100.00	1,650.00	1,800.00
Susquehanna University	2,250.00	3,750.00	2,275.00	3,300.00	1,500.00	2,100.00	1,050.00	2,400.00
Thiel College	--	3,925.00	3,000.00	2,550.00	1,500.00	2,100.00	1,050.00	2,400.00
Wagner College	--	3,750.00	3,000.00	2,550.00	2,093.33	2,916.67	1,899.99	2,916.66
Weidner Institute	--	833.30	1,083.31	966.84	842.33	1,166.67	833.33	1,083.32
Winnipeg Academy	--	--	--	--	--	--	2,666.66	1,166.65
Wittenberg College	2,250.00	3,750.00	1,875.00	3,675.00	1,500.00	2,100.00	1,050.00	2,400.00
Total	$15,749.94	$106,133.42	$55,358.18	$48,586.78	$40,502.25	$50,340.07	$36,858.27	$51,391.59

TABLE 320 (*Continued*)

To Seminaries and Colleges	1919	1920	1921	1922	1923	1924	1925	1926
Saskatoon Seminary and College	--	--	$1,125.00	$ 475.00	$1,250.00	$2,885.84	$1,563.80	$2,751.64
Waterloo Seminary and College	--	$1,050.00	1,708.32	1,341.65	3,509.82	3,609.84	2,789.18	3,919.30
Total	--	$1,050.00	$2,833.32	$1,816.65	$4,759.82	$6,495.68	$4,352.98	$6,670.94

Total Expenditures—To Institutions

	1919	1920	1921	1922	1923	1924	1925	1926
Total	$16,999.92	$115,621.62	$68,815.03	$60,829.67	$55,266.83	$68,964.26	$53,952.88	$73,878.17

To Personnel	1919	1920	1921	1922	1923	1924	1925	1926
Secretaries' salaries	$2,983.30	$ 8,488.68	$ 9,299.91	$13,720.45	$12,099.99	$12,099.97	$12,359.08	$13,199.76
Secretaries' traveling expenses	745.99	3,357.23	3,383.84	4,766.63	3,921.16	4,952.72	4,290.75	4,121.60
Stenographers' salaries	--	--	--	2,288.50	2,532.15	3,472.67	3,128.25	3,102.62
Total	$3,729.29	$11,845.91	$12,683.75	$20,775.58	$18,553.30	$20,525.36	$19,778.08	$20,423.98
Student pastors' salaries	--	$ 7,741.28	$ 9,599.47	$ 5,380.38	$ 6,914.47	$ 8,434.86	$ 9,324.96	$11,538.16
Student pastors' expenses	--	1,828.96	3,598.50	2,325.46	6,148.48	6,641.53	7,071.59	5,616.05
Women student workers' salary and expenses	--	--	--	--	1,922.29	2,108.64	2,512.06	2,130.03
Total	--	$ 9,570.24	$13,197.97	$ 7,705.84	$14,985.24	$17,185.03	$18,908.61	$19,284.24
Grand Total—Personnel	$3,729.29	$21,416.15	$25,881.72	$28,481.42	$33,538.54	$37,710.39	$38,686.69	$39,708.22
Total to holders of annuities	$ 87.50	$ 540.80	$ 747.50	$ 1,185.00	$ 1,192.00	$ 1,657.74	$ 2,563.19	$ 2,791.59

TABLE 320 (*Continued*)

To Other Funds	1919	1920	1921	1922	1923	1924	1925	1926
Ministerial education	--	--	--	--	$ 126.00	--	--	--
Less amount transferred from Saskatoon College Fund	--	--	--	--	--	$ 219.62	--	--
Women's college specials	--	--	--	--	--	32.00	--	--
Total	--	--	--	--	$ 126.00	$ 251.62	--	--
Total for operation	$3,016.06	$7,871.10	$10,705.39	$8,210.88	$11,097.65	$11,115.20	$10,918.39	$10,216.47

Total Expenditures—To Personnel—Annuities, Other Funds, and Operation

	1919	1920	1921	1922	1923	1924	1925	1926
Total	$6,832.85	$29,828.05	$37,334.61	$37,877.30	$45,954.19	$50,734.95	$52,168.27	$52,716.28

Grand Total—Disbursements

	1919	1920	1921	1922	1923	1924	1925	1926
Total	$23,832.77	$145,449.67	$106,149.64	$98,706.97	$101,221.02	$119,699.21	$106,121.15	$126,594.45

creation of a board of trustees for each unit to control the enterprise, such control to include: receipt and disbursement of funds, approval of the program and the employment of necessary staff. This board should be composed of not fewer than five members representing, as may be determined by the Board of Education, the congregation, the synod or synods, and the Board of Education itself.

This board should draft a plan showing how the work is to be organized and conducted, and when this plan is approved by the Board of Education, the local board will be eligible to receive funds.

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